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NAME OF THE CHURCH

The name The Church of Jesus Christ of Latter-day Saints was given by the Lord in revelation to Joseph SMITH on April 26, 1838 (D&C 115:4). The Church had been known as The Church of Christ from 1830 to 1834 (D&C 20:1); The Church of the Latter Day Saints in 1834; and The Church of Christ of Latter Day Saints from 1836 to 1838. The Church is commonly, but unofficially, referred to today as the Mormon Church and its members as Mormons because of their belief in the Book of Mormon. But the use of the term “Mormon” to refer to the Church is unsatisfactory from the point of view of Church members because it does not convey the conviction that Jesus Christ is the head of the Church and that members strive to live Christian lives. In the Book of Mormon, Christ’s disciples asked him, “Tell us the name whereby we shall call this church” (3 Ne. 27:3). He answered, “How be it my church save it be called in my name? For if a church be called in Moses’ name then it be Moses’ church, or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel” (3 Ne. 27:8). By implication, calling the Church by the name Mormon would make it Mormon’s Church. While most Church members are not offended by the title Mormon, they prefer the name that prop-

erly underscores their relationship to Christ.

Members of the Church are often referred to as SAINTS, meaning men and women who are committed to live in accordance with the gospel. The New Testament similarly refers to followers of Christ as saints. The term “Latter-day” comes from the belief that the world is passing through the last days prior to the second coming of Christ.

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SUSAN EASTON BLACK

NAME EXTRACTION PROGRAM

Name extraction programs sponsored by the LDS Church are based upon the doctrine of SALVATION OF THE DEAD. Names, dates, and places are the key elements in precisely identifying individual ancestors. Name extraction consists of systematically transcribing this information from original vital records. Church members perform TEMPLE ORDINANCES for those whose names have been thus identified.

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The department begins the extraction process by sending a microfilm to a stake. Extractors transcribe the desired information onto cards. Data entry workers at regional centers input information onto computer diskettes. To ensure accuracy, two transcriptions of each entry are made and compared to find and resolve discrepancies.

Names derived from the name extraction program are listed in the Church's INTERNATIONAL GENEALOGICAL INDEX. The sources from which the names have been extracted are listed by locality in the Parish and Vital Records Listing. Alphabetized printouts of the names extracted from each source are also prepared and made available for research through the Church's main FAMILY HISTORY LIBRARY in Salt Lake City and branch family history centers around the world.

The department increased its name extraction efforts in 1986 with the introduction of the Family Record Extraction Program. This differs from the older program in that a paper photocopy of the original record is given to extractors and they transcribe the information in their homes at their convenience. The extracted information is "data entered" at the stake center by means of a personal computer and submitted on diskettes to a central data base in Salt Lake City.

KAHLILE MEHR

NAME OF GOD

Latter-day Saints invoke the name of God in prayers, in ordinances such as baptism, in testimony bearing, and in sermons. In certain ceremonies, they take upon themselves God's sacred name in covenantal pledges to keep his commandments. They also employ the various names of God to dis-

tinguish between members of the Godhead. Consequently, the names of God are considered very sacred and are not to be taken in a vain way or spoken in profanity.

The word from the Hebrew Bible most commonly translated "God" or "gods" is *'elohim*, the plural of *'eloah* or *'el* which means "lofty one" or "exalted one." The plural ending *-im* may indicate royal loftiness as well as plurality (see ELOHIM).

The formal name of God in the Old Testament is "Jehovah" or "YHWH" (Hebrew *yhwh*), which comes from a root suggesting "I was, am, and will be forever." Some consider *yhwh* to be a name too sacred to be spoken; consequently, in many Bible versions, *yhwh* is translated "LORD" (see JEHOVAH, JESUS CHRIST).

Joseph Smith's FIRST VISION and later revelations confirmed the separate identity of the Father and the Son. To distinguish them individually in some scriptures, however, is very difficult. For instance, Jesus Christ has spoken the words of the Father by divine investiture as if he were the person of the Father (cf. *MFP* 5:26–34; John 14:24). Jesus continually emphasized the "oneness" or unity of mind and purpose of the Godhead and set it forth as an example to disciples. The term "God," therefore, may apply equally to the Father and the Son. The prayer of Jesus to his Father after the Last Supper was that followers might be "one, even as we are" (John 17:1–26; cf. 3 Ne. 11:27, 32–36; D&C 132:12).

The principal name of the Eternal Father is not clearly stated in scripture although several names and titles appear (see GOD THE FATHER: NAMES AND TITLES OF GOD). Where identification is appropriate, Latter-day Saints have designated the Father by the exalted name-title Elohim (*MFP* 5:26).

The use of sacred names plays an important part in LDS WORSHIP. For example, Latter-day Saints have been instructed to address God in prayer with the title "Our Father" and to offer prayers in the name of Jesus Christ (Matt. 6:9; 3 Ne. 13:9; see PRAYER). In baptismal prayers and sacrament prayers, faithful members covenant to take upon themselves the name of Christ. The participants commit themselves to remember Christ, which means to be an example of him to the world, to love him, to have faith in him, and to walk in his way (cf. 2 Ne. 31:19–20; Mosiah 5:7–12).

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In modern times, as in the past, the Lord has cautioned men and women not to utter his name in vain speech (Ex. 20:7; D&C 63:60–64) nor to defile it through improper conduct (*see* BLASPHEMY; PROFANITY). He has directed his people to keep pledges and “keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers” (D&C 136:21).

[*See also* Jesus Christ, Names and Titles of.]

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GLADE L. BURGON

NATIVE AMERICANS

LDS BELIEFS. The Book of Mormon, published in 1830, addresses a major message to Native Americans. Its title page states that one reason it was written was so that Native Americans today might know “what great things the Lord hath done for their fathers.”

The Book of Mormon tells that a small band of Israelites under LEHI migrated from Jerusalem to the Western Hemisphere about 600 B.C. Upon Lehi’s death his family divided into two opposing factions, one under Lehi’s oldest son, LAMAN (*see* LAMANITES), and the other under a younger son, NEPHI₁ (*see* NEPHITES).

During the thousand-year history narrated in the Book of Mormon, Lehi’s descendants went through several phases of splitting, warring, accommodating, merging, and splitting again. At first, just as God had prohibited the Israelites from intermarrying with the Canaanites in the ancient promised land (Ex. 34:16; Deut. 7:3), the Nephites

were forbidden to marry the Lamanites with their dark skin (2 Ne. 5:23; Alma 3:8–9). But as large Lamanite populations accepted the gospel of Jesus Christ and were numbered among the Nephites in the first century B.C., skin color ceased to be a distinguishing characteristic. After the visitations of the resurrected Christ, there were no distinctions among any kind of “ites” for some two hundred years. But then unbelievers arose and called themselves Lamanites to distinguish themselves from the Nephites or believers (4 Ne. 1:20).

The concluding chapters of the Book of Mormon describe a calamitous war. About A.D. 231, old enmities reemerged and two hostile populations formed (4 Ne. 1:35–39), eventually resulting in the annihilation of the Nephites. The Lamanites, from whom many present-day Native Americans descend, remained to inhabit the American continent. Peoples of other extractions also migrated there.

The Book of Mormon contains many promises and prophecies about the future directed to these survivors. For example, Lehi’s grandson Enos prayed earnestly to God on behalf of his kinsmen, the Lamanites. He was promised by the Lord that Nephite records would be kept so that they could be “brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation” (Enos 1:13).

The role of Native Americans in the events of the last days is noted by several Book of Mormon prophets. Nephi₁ prophesied that in the last days the Lamanites would accept the gospel and become a “pure and delightsome people” (2 Ne. 30:6). Likewise, it was revealed to the Prophet Joseph SMITH that the Lamanites will at some future time “blossom as the rose” (D&C 49:24).

After Jesus’ resurrection in Jerusalem, he appeared to the more righteous Lamanites and Nephites left after massive destruction and prophesied that their seed eventually “shall dwindle in unbelief because of iniquity” (3 Ne. 21:5). He also stated that if any people “will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob [the descendants of the Book of Mormon peoples], unto whom I have given this land for their inheritance”; together with others of the house of Israel, they will build the NEW JERUSALEM (3 Ne. 21:22–23). The Book of Mormon teaches that the descendants of

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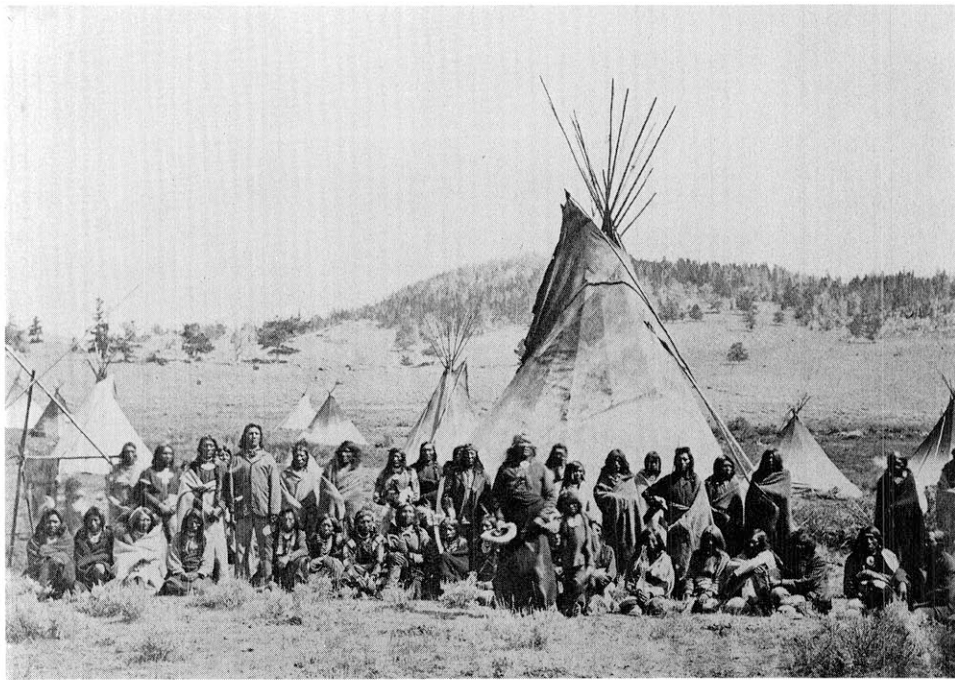
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Chief Washakie and his Shoshone braves. Washakie was friendly to the white settlers in Wyoming and many of his people were baptized by LDS missionaries who preached among them.

Lehi are heirs to the blessings of Abraham (*see* ABRAHAMIC COVENANT) and will receive the blessings promised to the house of Israel.

THE LAMANITE MISSION (1830–1831). Doctrine and a commandment from the Lord motivated the Latter-day Saints to introduce the Book of Mormon to the Native Americans and teach them of their heritage and the gospel of Jesus Christ. Just a few months after the organization of the Church, four elders were called to preach to Native Americans living on the frontier west of the Missouri River (*see* LAMANITE MISSION).

The missionaries visited the Cattaraugus in New York, the Wyandots in Ohio, and the Shawnees and Delawares in the unorganized territories (now Kansas). Members of these tribes were receptive to the story of the Restoration. Unfortunately, federal Indian agents worrying about Indian unrest feared that the missionaries were inciting the tribes to resist the government and ordered the missionaries to leave, alleging that they were “disturbers of the peace” (Arrington and Bitton, p. 146). LDS pro-Native American beliefs continued to be a factor in the tensions between Latter-day Saints and their neighbors in Ohio, Missouri, and Illinois, which eventually led to per-

secution and expulsion of the Latter-day Saints from Missouri in 1838–1839 and from Illinois in 1846 (*see* MISSOURI CONFLICT).

RELATIONS IN THE GREAT BASIN. When the Latter-day Saints arrived in the Great Salt Lake Valley in 1847, they found several Native American tribal groups there and in adjacent valleys. The Church members soon had to weigh their need to put the limited arable land into production for the establishment of Zion against their obligation to accommodate their Native American neighbors and bring them the unique message in the Book of Mormon.

Brigham YOUNG taught that kindness and fairness were the best means to coexist with Native Americans and, like many other white Americans at the time, he hoped eventually to assimilate the Indians entirely into the mainstream culture. He admonished settlers to extend friendship, trade fairly, teach white man’s ways, and generously share what they had. Individuals and Church groups gave, where possible, from their limited supplies of food, clothing, and livestock. But the rapid expansion of LDS settlers along the Wasatch Range, their preoccupation with building Zion,

and the spread of European diseases unfortunately contravened many of these conciliatory efforts.

A dominating factor leading to resentment and hostility was the extremely limited availability of life-sustaining resources in the Great Basin, which in the main was marginal desert and mountain terrain dotted with small valley oases of green. Although Native Americans had learned to survive, it was an extremely delicate balance that was destroyed by the arrival of the Latter-day Saints in 1847. The tribal chiefs who initially welcomed the Mormons soon found themselves and their people being dispossessed by what appeared to them to be a never-ending horde, and in time they responded by raiding LDS-owned stock and fields, which resources were all that remained in the oases which once supported plants and wildlife that were the staples of the Native American diet. The Latter-day Saints, like others invading the western frontier, concerned with survival in the wilderness, responded at times with force.

An important factor in the conflict was the vast cultural gap between the two peoples. Native Americans in the Great Basin concentrated on scratching for survival in a barren land. Their uncanny survival skills could have been used by the Mormons in 1848, when drought and pestilence nearly destroyed the pioneers' first crops and famine seriously threatened their survival.

The Utes, Shoshones, and other tribal groups in the basin had little interest in being farmers or cowherders, or living in stuffy sod or log houses. They preferred their hunter-gatherer way of life under the open sky and often resisted, sometimes even scoffed at, the acculturation proffered them. Nor did they have a concept of land ownership or the accumulation of property. They shared both the land and its bounty—a phenomenon that European Americans have never fully understood. The culture gap all but precluded any significant acculturation or accommodation.

Within a few years, LDS settlers inhabited most of the arable land in Utah. Native Americans, therefore, had few options: They could leave, they could give up their own culture and assimilate with the Mormons, they could beg, they could take what bounty they could get and pay the consequences, or they could fight. Conflict was inevitable. Conflict mixed with accommodation prevailed in Utah for many years. Violent clashes occurred between Mormons and Native Americans in 1849, 1850 (Chief Sowiette), 1853 (Chief Walkara), 1860,

and 1865–1868 (Chief Black Hawk)—all for the same primary reasons and along similar lines. Conflict subsided, and finally disappeared, only when most of the surviving Native Americans were forced onto reservations by the United States government.

Still, the LDS hand of fellowship was continually extended. Leonard Arrington accurately comments that “the most prominent theme in Brigham’s Indian policy in the 1850s was patience and forbearance. . . . He continued to emphasize always being ready, using all possible means to conciliate the Indians, and acting only on the defensive” (Arrington, p. 217). Farms for the Native Americans were established as early as 1851, both to raise crops for their use and to teach them how to farm; but most of the “Indian farms” failed owing to a lack of commitment on both sides as well as to insufficient funding. LDS emissaries (such as Jacob Hamblin, Dudley Leavitt, and Dimmick Huntington) continued, however, to serve Native American needs, and missionaries continued to approach them in Utah and in bordering states. Small numbers of Utes, Shoshones, Paiutes, Gosiutes, and Navajos assimilated into the mainstream culture, and some of that number became Latter-day Saints. But overall, reciprocal contact and accommodation were minimal. By the turn of the century, contact was almost nil because most Native Americans lived on reservations far removed from LDS communities. Their contact with whites was mainly limited to government sol-



Native American members of the Church participate in a ward sacrament meeting (1985). Photographer: Marty Mayo.

diers and agency officials and to non-Mormon Christian missionaries.

RELATIONS IN RECENT TIMES. Beginning in the 1940s, the Church reemphasized reaching out to Native Americans. The Navajo-Zuni Mission, later named the Southwest Indian Mission, was created in 1943. It was followed by the Northern Indian Mission, headquartered in South Dakota. Eventually, missionaries were placed on many Indian reservations. The missionaries not only proselytize, but also assist Native Americans with their farming, ranching, and community development. Other Lamanite missions, including several in Central and South America and in Polynesia, have also been opened. Large numbers of North American Indians have migrated off reservations, and today over half of all Indians live in cities. In response, some formerly all-Indian missions have merged with those serving members of all racial and ethnic groups living in a given geographical area.

An Indian seminary program was initiated to teach the gospel to Native American children on reservations, in their own languages if necessary

(*see SEMINARY*). Initially, Native American children of all ages were taught the principles of the gospel in schools adjacent to federal public schools on reservations and in remote Indian communities. The Indian seminary program has now been integrated within the regular seminary system, and Indian children in the ninth through twelfth grades attend seminary, just as non-Indian children do.

The INDIAN STUDENT PLACEMENT SERVICES (ISPS) seeks to improve the educational attainment of Native American children by placing member Indian children with LDS families during the school year. Foster families, selected because of their emotional, financial, and spiritual stability, pay all expenses of the Indian child, who lives with a foster family during the nine-month school year and spends the summer on the reservation with his or her natural family. Generally, the children enter the program at a fairly young age and return year after year to the same foster family until they graduate from high school.

From a small beginning in 1954, the program peaked in 1970 with an enrollment of nearly 5,000 students. The development of more adequate schools on reservations has since then reduced the need for the program and the number of participants has declined. In 1990, about 500 students participated. More than 70,000 Native American youngsters have participated in ISPS, and evaluations have shown that participation significantly increased their educational attainment.

In the 1950s, Elder Spencer W. KIMBALL, then an apostle, encouraged BRIGHAM YOUNG UNIVERSITY to take an active interest in Native American education and to help solve economic and social problems. Scholarships were established, and a program to help Indian students adjust to university life was inaugurated. During the 1970s more than 500 Indian students, representing seventy-one tribes, were enrolled each year. But enrollment has declined, so a new program for Indian students is being developed that will increase the recruiting of Native American students to BYU and raise the percentage who receive a college degree. The Native American Educational Outreach Program at BYU presents educational seminars to tribal leaders and Indian youth across North America. It also offers scholarships. American Indian Services, another outreach program originally affiliated with BYU, provides adult education and technical and financial assistance to In-



A Native American meets with President George Albert Smith. Courtesy Special Collections Department, University of Utah Libraries.



President Spencer W. Kimball escorts Milli Cody [Garrett], "Miss Indian BYU" for 1974–1975 to a campus reception. Courtesy Doug Martin.

dian communities. In 1989, American Indian Services was transferred from BYU to the Lehi Foundation, which continues this activity.

In 1975, George P. Lee, a full-blooded Navajo and an early ISPS participant, was appointed as a General Authority. He was the first Indian to achieve this status and served faithfully for more than ten years. Elder Lee became convinced that the Church was neglecting its mission to the Lamanites, and when he voiced strong disapproval of Church leaders, he was excommunicated in 1989.

The Church has always had a strong commitment to preaching the gospel to Native Americans and assisting individuals, families, communities, and tribes to improve their education, health, and religious well-being. Programs vary from time to

time as conditions and needs change, but the underlying beliefs and goodwill of Latter-day Saints toward these people remain firm and vibrant.

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BRUCE A. CHADWICK
THOMAS GARROW

NATURAL MAN

The phrase "natural man" is understood by Latter-day Saints to be an unrepentant person; it does not imply that mortals are by nature depraved or evil, but only that they are in a fallen condition. Natural man describes persons who are "without God in the world, and they have gone contrary to the nature of God" (Alma 41:11). The Lord declared to Joseph SMITH: "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God" (D&C 93:38).

The ATONEMENT of Christ does not automatically free mankind from a fallen condition, although it does guarantee all a physical resurrection. Rather, it makes possible for men and women to escape the condition of natural man by accepting the Atonement and nurturing the LIGHT OF CHRIST within them. King BENJAMIN was told by an angel that "the natural man is an enemy to God, and has been from the fall of Adam." But a person can "put off the natural man" by yielding to "the enticings of the Holy Spirit," and can become "a saint through the atonement of Christ the Lord, . . . [by becoming] as a child, submissive, meek, humble, patient, full of love" (Mosiah 3:19). The phrase natural man, therefore, does not describe a condition that causes sin but a consequence of sin, of going against the commandments of God. As the prophet ABINADI taught, "he that persists in his



President Spencer W. Kimball escorts Milli Cody [Garrett], "Miss Indian BYU" for 1974–1975 to a campus reception. Courtesy Doug Martin.

dian communities. In 1989, American Indian Services was transferred from BYU to the Lehi Foundation, which continues this activity.

In 1975, George P. Lee, a full-blooded Navajo and an early ISPS participant, was appointed as a General Authority. He was the first Indian to achieve this status and served faithfully for more than ten years. Elder Lee became convinced that the Church was neglecting its mission to the Lamanites, and when he voiced strong disapproval of Church leaders, he was excommunicated in 1989.

The Church has always had a strong commitment to preaching the gospel to Native Americans and assisting individuals, families, communities, and tribes to improve their education, health, and religious well-being. Programs vary from time to

time as conditions and needs change, but the underlying beliefs and goodwill of Latter-day Saints toward these people remain firm and vibrant.

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own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state" (Mosiah 16:5). In such rebellion, one is left without excuse. As explained by SAMUEL THE LAMANITE:

Whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. He hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death [Hel. 14:30–31; *see also* AGENCY].

The apostle PAUL speaks of the natural man as being in a state incapable of understanding spiritual truth. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Moreover, the natural man "walk[s] according to the course of this world, fulfilling the desires of the flesh and of the mind" (Eph. 2:2–3).

Because the natural man is unrepentant and indulgent, one must overcome this condition through repentance and submission to the Spirit of God. President Brigham YOUNG stated that God "has placed us on the earth to prove ourselves, to govern, control, educate and sanctify ourselves, body and spirit" (*JD* 10:2, in *Discourses of Brigham Young*, ed. J. Widtsoe, p. 57, Salt Lake City, 1971). Parley P. Pratt, an apostle, explains how the Holy Ghost aids in the process:

[It] increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature [*Key to the Science of Theology*, 10th ed., p. 101, Salt Lake City, 1973].

Repentance is manifested as "[yielding] to the enticings of the Holy Spirit, . . . [being] willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father" (Mosiah 3:19). Neal A. Maxwell of the Quorum of the Twelve Apostles has pointed out that humility and selflessness develop a capacity for discipline and a control of natural appetites. This is a difficult process, which requires that "men and women of Christ magnify their callings without magnifying themselves" (p. 16).

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R. J. SNOW

NATURE, LAW OF

Rational inquiry into nature (*physis*) was for Greek philosophers the way to know reality. The natural was originally radically distinguished from law (*nomos*), which identified merely human conventions. Thus, for example, it is natural for humans to speak, but it is not natural to speak Greek. Hence, law was not initially thought of by such philosophers as natural, though it was natural for humans to be governed by such conventions. Later the terms "nature" and "law" began to be linked to describe a prepolitical golden age without rules, contracts, property, or marriage. Understood in this way, "natural law," after the decline from the golden age, did not provide the model for civil law, but instead identified a realm accessible to reason that transcends the world. Roman Catholic theologians eventually borrowed the expression "natural law" from pagan philosophy to ground a structured social ethic. Thomas Aquinas, in his Aristotelian restructuring of Christianity, distinguished four levels of law: eternal, divine, natural, and human. Eternal law, the mind of God and structure of reality, he held, is known both through revelation as divine law and through reason as natural law, and human law should strive to reflect the natural law.

Though Latter-day Saints sometimes speculate about the reasons for the positive law given through divine REVELATION and also about the moral sense of mankind (*see* ETHICS), a moral natural law is not clearly delineated in the LDS canon. Some suggest that rough equivalents for a moral natural law might be elicited from scripture. But theology, grounded in philosophical speculation, is typically seen as a competitor to divine revelation. Such speculation remains tentative and problematic. Hence, there is little talk of a moral natural law among Latter-day Saints.

LDS scriptures, rather than relying upon notions of a moral natural law, speak of God's commandments, statutes, and ordinances, of God's will

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There is, however, another strand of thought among Latter-day Saints, one that affirms what might be called the "laws of nature," where that term identifies the regularities found by the sciences. These laws are seen as descriptive, not prescriptive or normative. They are thought either to be set in place by God or to exist independently of God's will and hence function as conditions that must be managed as plans are worked out by man in cooperation with God. Such views are entertained by many Latter-day Saints, especially those trained in the natural sciences, but they have not been systematically set forth or integrated with the teachings in the scriptures.

It is the prophetic gift that makes available the terms of the covenant with God, and such covenants are accompanied by blessings and cursings. Latter-day Saints thus emphasize obedience to what amounts to divine positive law and not to the dictates of nature as known by human reason.

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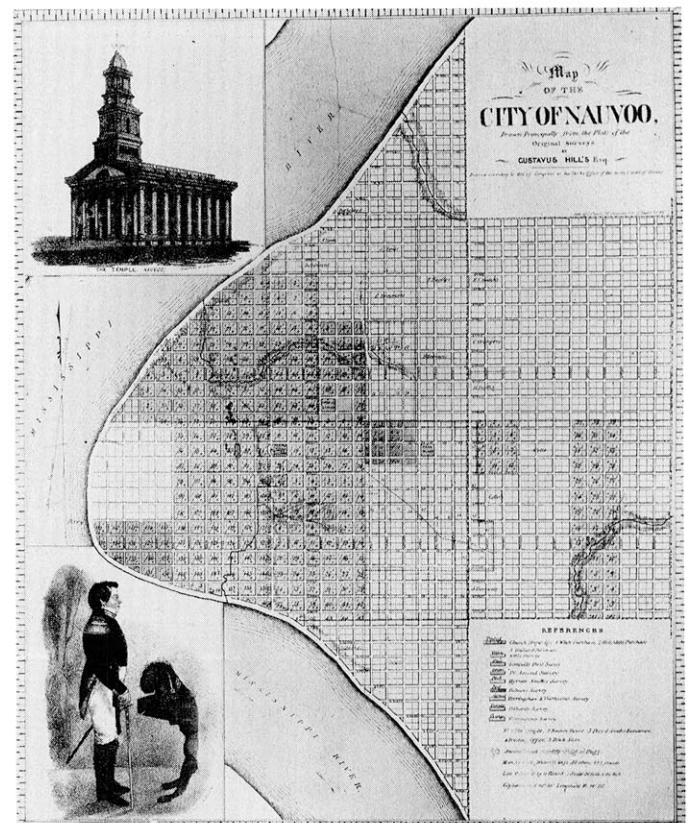
LOUIS C. MIDGLEY

NAUVOO

Nauvoo, Illinois, headquarters of the Church and home for many of its members from 1839 to 1846, began and ended as a community in exile. In 1838–1839 Latter-day Saints fled from Missouri seeking religious refuge from mob persecution. They found shelter in eastern Iowa and western Illinois, where they established new communities. Joseph Smith named the principal city Nauvoo, meaning, he

said, "a beautiful location, a place of rest." When the Saints left Nauvoo for the Rocky Mountains seven years later, they were again religious exiles in search of a home.

The community at Nauvoo grew rapidly on land purchased from settlers and speculators willing to sell on contract. Joseph Smith, acting as agent for the Church, bought the Illinois farms of Hugh and William White and investment tracts from Isaac Galland and Horace Hotchkiss—in all, 660 acres. He resold one-acre Nauvoo lots surveyed on the flats along the river, in competition with other LDS developers who platted land on nearby bluffs. A survey established streets three rods wide within city boundaries overlaying existing "paper" towns of Commerce and Commerce City. In December 1840, Nauvoo became a legal entity under the NAUVOO CHARTER, issued by the Illinois legislature and providing the Saints better legal protection than they had ever known. Nauvoo was now home.



Map of the City of Nauvoo, Illinois, on the Mississippi River, c. 1842.

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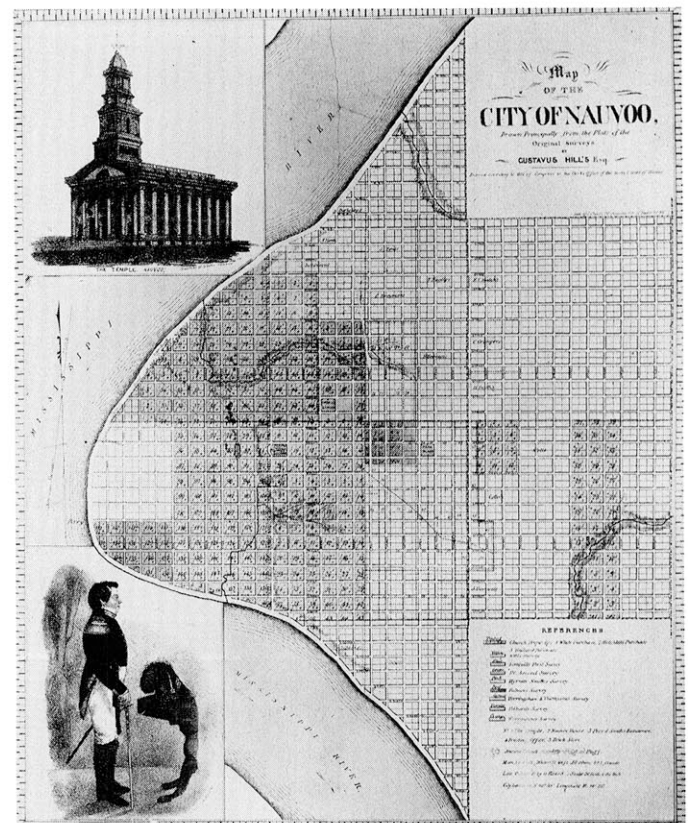
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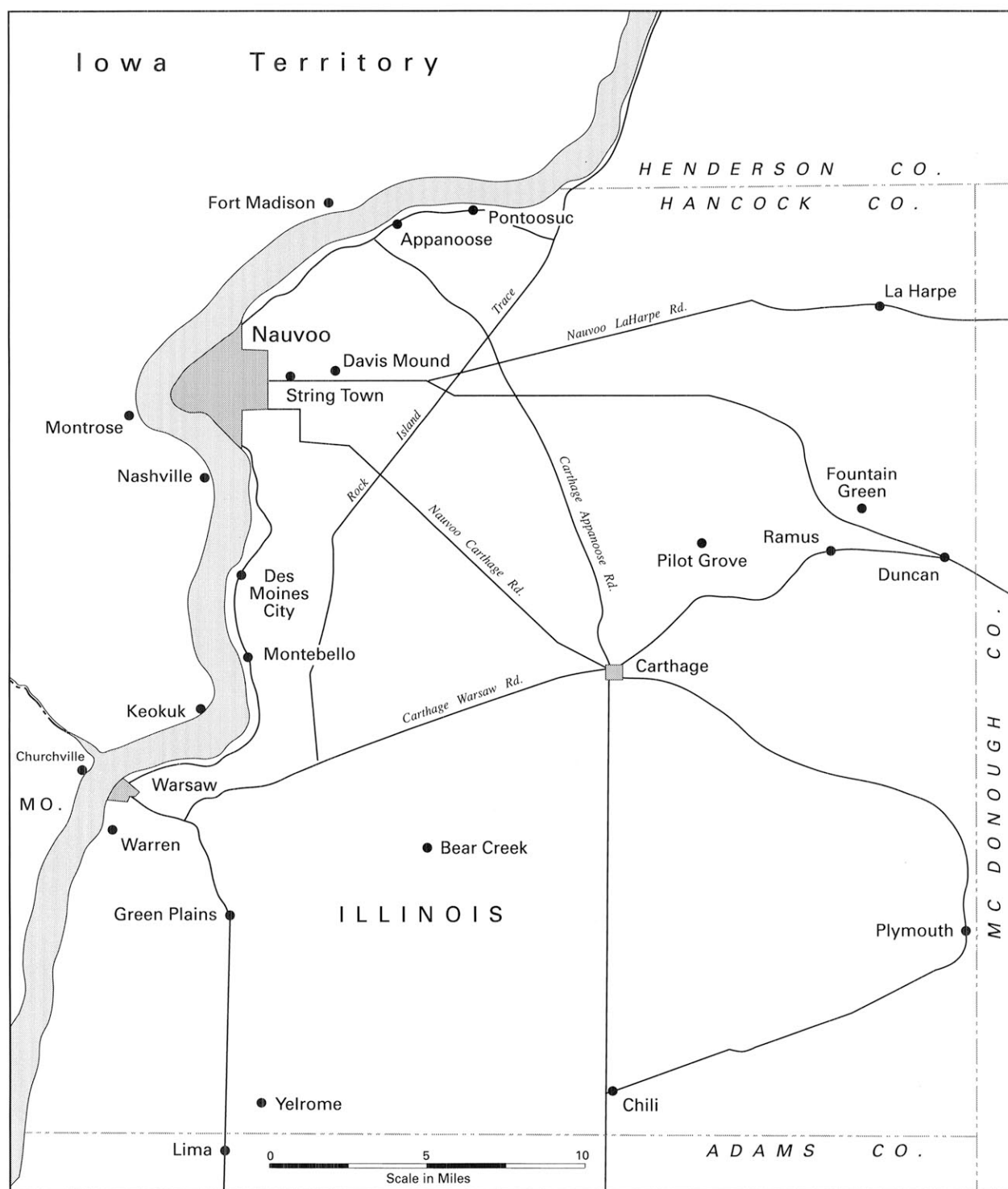
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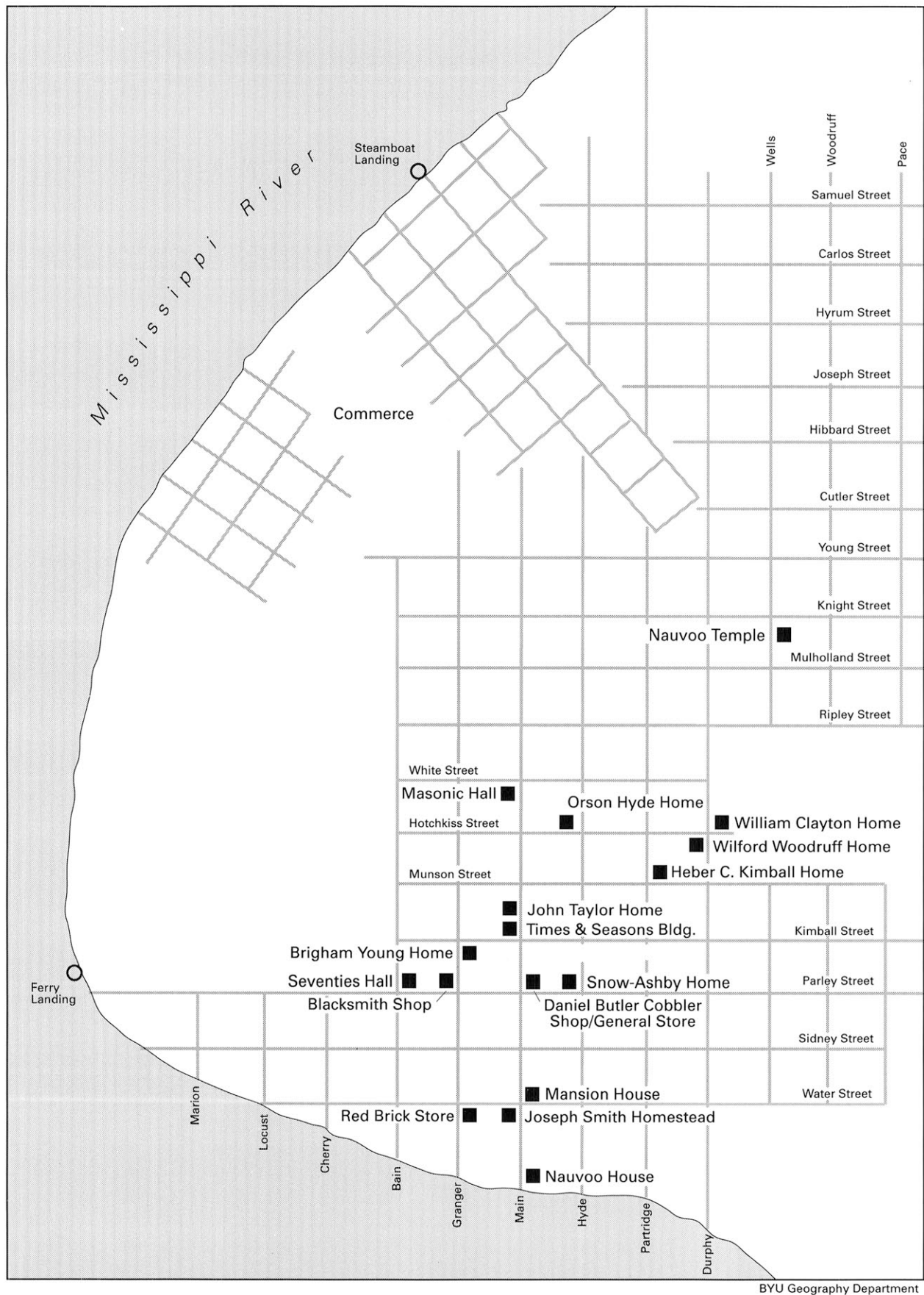
Map of the City of Nauvoo, Illinois, on the Mississippi River, c. 1842.



BYU Geography Department

Church history sites near Nauvoo, Illinois, 1839–1846.

Nauvoo, Illinois. Streets and buildings, 1846. —→



BYU Geography Department

As exiled Latter-day Saints from Missouri and Ohio gathered to their new stake of ZION, missionaries in the United States and Great Britain baptized many new converts (*see MISSIONS OF THE TWELVE TO THE BRITISH ISLES*). Encouraged by Joseph Smith, American and Canadian converts moved westward to Nauvoo. Some used canal boats and lake steamers, others covered wagons and horseback, and a few simply walked. Beginning in 1840, thousands sailed the Atlantic from Liverpool, England, and took steamboats up the Mississippi from New Orleans. This was a religious migration, an individual and family response to religious beliefs, aided by Church emigration agents in Liverpool, who organized companies and appointed shepherds for those fleeing to Zion (*see IMMIGRATION AND EMIGRATION*).

Newcomers were welcomed in Nauvoo by friends, relatives, missionaries, and the Prophet Joseph Smith himself. Renting a room or finding other temporary quarters became increasingly difficult during the boom years 1841–1843. As quickly as possible, new settlers hired scarce contractors and craftsmen to build houses. Lumber, harvested from nearby virgin forests or shipped in, and, later, bricks made in Nauvoo, went into hun-

dreds of comfortable but small, new homes. Nauvoo became a boom town.

Gardens on the city lots furnished vegetables, herbs, fruits, and berries. Meat and potatoes, when available, and corn—ground into meal for boiling, baking, and frying—were staples in everyone's diet. On nearby prairies, farmers plowed, cooperatively enclosed, and then planted hundreds of acres in corn, wheat, and potatoes. LDS tradesmen found ready work in Nauvoo, as did merchants eager to import manufactured goods from St. Louis, Cincinnati, and the East Coast.

Nauvoo boosters and their political opponents in neighboring towns exaggerated their estimates of Nauvoo's population for differing purposes. Illinois census takers in 1845 counted 11,057 residents. Adding growth through late 1845 and including the city's environs boosted the estimate to 15,000 at Nauvoo's peak, almost equal to a faster-growing Chicago.

To meet public needs, civic groups built a music hall and cultural hall, and PRIESTHOOD QUORUMS planned their own meeting halls. Church-sponsored construction of the NAUVOO HOUSE, a grand hotel, and the Nauvoo temple gave Nauvoo's growth religious meaning.

Though all members contributed as means and faith allowed toward erection of the temple, they did not all live in Nauvoo. Some remained in their hometowns because of economic or family pressures. Others joined the march to Nauvoo but found homesites and land away from headquarters. On a 13,000-acre, Church-purchased site in Lee County, Iowa, just across the river from Nauvoo, the Saints founded a town called Zarahemla and nine other smaller settlements. Joseph Smith organized an Iowa stake and approved settlement there and in several new towns in western Illinois. Besides Nauvoo, Church members in Hancock County lived at Ramus (now Webster); in Adams County at Lima, Quincy, Mount Hope (now Columbus), and Freedom (near Payson); in Morgan County at Geneva; in Sangamon County at Springfield; and in Pike County at Pleasant Vale (now Canton). Additionally, presiding elders organized Church branches wherever clusters of members lived in North America and the British Isles.

Wherever they lived, Latter-day Saints looked to the Prophet Joseph Smith for religious leadership. His revelations and sermons published in Nauvoo achieved Churchwide distribution. For residents, the Prophet offered firsthand preaching,



Joseph Smith and his family moved into the Mansion House in August 1843. Later a wing was added to the east side of the main structure for a total of twenty-two rooms. Beginning in January 1844, Ebenezer Robinson managed the Mansion House as a hotel, and the Prophet maintained six rooms for himself and his family. Emma Smith lived here until 1871, when she moved into the Nauvoo House, where she died in 1879.

teaching, and counseling. Besides these, his influence in Nauvoo was enlarged through his roles as land agent, mayor, militia leader, magistrate, and merchant. No wonder that after his death and the repeal of its charter, the city was renamed the City of Joseph.

During his last years at Nauvoo, the Prophet unfolded additional aspects of the restored gospel. He responded to questions about basic LDS beliefs with thirteen ARTICLES OF FAITH, which described fundamental doctrines. He published another revealed scriptural record, the BOOK OF ABRAHAM. He taught new insights into the common origins of all mankind and their eternal destiny, particularly in a eulogy for a member, King Follett (see KING FOLLETT DISCOURSE). Many of the new teachings pointed toward the temple, and looked toward a collective effort to perform ordinances for the salvation of deceased ancestors and the exaltation of faithful Saints. The first BAPTISMS FOR THE DEAD were done in the Mississippi River, but by late November 1841, proxy baptisms commenced in the temple font. Meanwhile, with the temple not yet complete, several men, including two of the Twelve, received the first temple ENDOWMENTS on May 4, 1842, in an upstairs room at the President's office-store. The following year their wives and other men and women received the same ordinances, providing a corps of initiates to administer temple ordinances to thousands of others in the Nauvoo Temple beginning in December 1845.

The temple was a central focus of Nauvoo religious life. The Saints supported its construction with tithes of time and means, and they longed to receive anticipated temple blessings. For those privileged to live in Nauvoo, the temple and its associated theology gave new and eternal meaning to birth, marriage, life, and death.

Though Joseph Smith's personal leadership dominated Nauvoo's religious life, an institutional structure supported his efforts and carried on after his death in 1844 (see MARTYRDOM OF JOSEPH AND HYRUM SMITH). During the Nauvoo years, the Quorum of the Twelve accepted an increased role. First organized in 1835, members gained experience first as mission leaders in England and then as administrators in Nauvoo. With the FIRST PRESIDENCY and other authorities, they shared opportunities to preach scriptural commentaries on Sunday from the stand in the grove near the temple, and to address the Saints at general con-



Seventies Hall, Nauvoo, was a meeting place for various priesthood quorums. Built in 1844, it housed a training school for missionaries, a small library, and a museum of artifacts from around the world. It was reconstructed on its original foundation in 1971–1972.

ferences. Among the most significant meetings in Nauvoo, these April and October conferences brought together thousands of the Saints for business and instruction. Similar gatherings convened elsewhere for scattered branches. Minutes published in the British *Millennial Star* and Nauvoo *Times and Seasons* helped keep members elsewhere informed of Church business, membership growth, and preachings. Church periodicals issued the first installments of Joseph Smith's HISTORY OF THE CHURCH, a project he pursued diligently with his clerks from 1838 until his death in 1844.

The women's RELIEF SOCIETY, organized in 1842, administered to the needs of the poor and taught principles of sexual purity. In this, they assisted the bishops of Nauvoo's fledgling WARDS—new administrative units for tending to temporal needs and monitoring religious worthiness. After Brigham YOUNG and the Twelve succeeded the Prophet as leaders, the SEVENTY and other Melchizedek Priesthood quorums grew rapidly in numbers and importance. The Seventy built a hall, sponsored a library, and prepared themselves for missions and for temple blessings.

While Latter-day Saints in Nauvoo gave primary allegiance to their religious affiliation, their lives reflected experiences typical of others in Jacksonian America. Non-Mormons living in and



Brigham Young's residence in Nauvoo, as it appeared around 1900.

around Nauvoo joined with them in the celebration of Independence Day. Military processions, band music, patriotic speeches, and other festivities attracted citizens who arrived on horseback and in carriages and riverboats. Christmas observances were highlights for family and friends, with progressive dinners, singing, and dancing. Membership in Mormon Freemasonry lodges, organized in 1841–1842, affirmed group loyalty within the Church and encouraged fraternal ties with others. Contrary to expectations, however, the rapid growth of the lodges created controversy that strained relationships with other masons (*see* FREEMASONRY IN NAUVOO).

Mormon-American society in Nauvoo, leavened increasingly by a British and Scandinavian immigrant influence, included typical nineteenth-century entertainment and recreational opportunities. Brass bands played at dances and patriotic gatherings, accompanied Church choirs, and performed for temple capstone ceremonies. Adult and youth choirs, instrumentalists, and vocalists entertained and edified at social and religious gatherings. The music performed came out of the host society, though some hymns were newly written for LDS services. Mormon poets regularly memorialized events and people and set significant religious messages to rhyme for biweekly periodicals. Thespians in Nauvoo presented popular theatricals or sponsored traveling performing troupes in the Nauvoo cultural hall. Other occasional attractions included art exhibits, the circus, and riverboat excursions (*see* SOCIAL AND CULTURAL HISTORY).

Children had few toys, mostly homemade wagons, tops, and dolls. They enjoyed games such as fox and geese or leapfrog. Youths engaged in pastimes such as playing with marbles, wrestling, foot racing, hunting, fishing, stick-pulling, bowling, and baseball. Adults joined in many of these recreational activities and sometimes passed the time with card games, carriage rides, or parlor socials. When not providing necessities, Nauvooans also pursued education and learning. To get basic training in reading, writing, and arithmetic for their families, parents hired tutors or enrolled children in one of dozens of classes offered by Nauvoo's part-time teachers. Tuition was paid through providing teachers board and room and scarce cash. The University of Nauvoo existed only in a few scattered classes. Male adults and younger men organized lyceums and debating societies to develop rhetorical skills. They argued religious as well as political topics to prepare participants for missionary and civic service. Books were scarce in private homes, but a membership lending library offered two hundred donated volumes on science, world religion, history, and literature. Nauvoo's religious and secular newspapers, the *Times and Seasons* and *Nauvoo Neighbor* (originally *The Wasp*), edited by prominent LDS citizens, circulated to Latter-day Saints on two continents. In an "Age of the Common Man," Nauvoo's social and educational life was one of broad enjoyment and participation.

As elsewhere in American society, the family was the focus of everyday life. Women met domestic needs through a combination of their own labor and income from their husbands' work. The family produced and prepared food, though Nauvoo merchants imported or traded many foodstuffs. Women often made everyday clothing, bed coverings, rugs, and such things as towels and curtains from purchased cloth. Furniture, kitchen utensils, and tools for trades were imported or brought along by immigrants. Home remedies, supplemented by priesthood blessings, were administered in faith for healing. Infant mortality was high, and death for all a constant possibility from malarialike diseases, untreatable illnesses, and accidents.

For Latter-day Saints in Nauvoo, the family took on new religious meaning. Conversion unfortunately often divided families, though letters from Nauvoo nurtured bonds and encouraged reunion. Proxy temple ordinances offered opportunity for

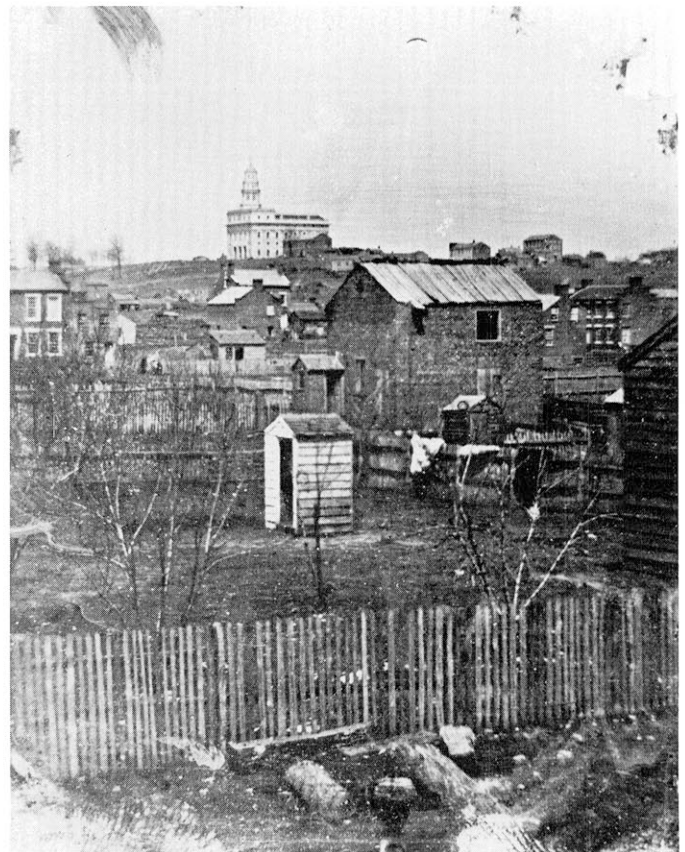
uniting families across generations and beyond the grave. Select associates accepted the Prophet's private challenge to make covenants of marriage with plural wives (see PLURAL MARRIAGE), though the doctrine was not preached publicly until 1852 in Utah. In preparation for the temple, teaching of the doctrine of eternal families added a unique touch to LDS family life. SEALING ordinances for husbands and wives gave marriage and the family in Nauvoo an eternal perspective.

Just when life appeared to be back to normal after the martyrdom, the loss of Nauvoo's charter and mob harassment in 1845 threatened the peace of Joseph Smith's City Beautiful. Political and schismatic opponents predicted "the end of 'Mormonism.'" Disaffected Latter-day Saints threatened religious unity and offered guardianship and new prophetic leadership in opposition to the Twelve. The Church survived, but Nauvoo's position as the Church center ended. The governing Quorum of the Twelve announced plans at the October 1845 conference to evacuate by the following spring.

Throughout the winter, residents organized for the exodus even as they rushed to complete their temple and receive its ordinances (see WESTERN MIGRATION: PLANNING AND PROPHECY). They purchased oxen, made wagons, sold properties, and outfitted themselves for the long trek into the western wilderness as they also prepared temple clothing and did finishing work inside the temple on the hill. Brigham Young and the Twelve appointed agents to dispose of unsold property and organized emigration companies as they oversaw construction details on the temple. By December, just before departure began, thousands of the Nauvoo faithful began to receive their long-awaited temple endowments. Before winter's end more than 6,000 received temple ordinances and thus were willing to leave. After seven eventful years, the Latter-day Saints moved on again, transplanting their covenant society to a new promised land.

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Looking northeast toward the Nauvoo Temple, 1846, at the time of the Latter-day Saint exodus (daguerreotype). Nauvoo grew rapidly between 1839 and 1846. Dug-outs and simple log structures were soon replaced by traditional frame or brick homes. Charles W. Carter collection.

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GLEN M. LEONARD

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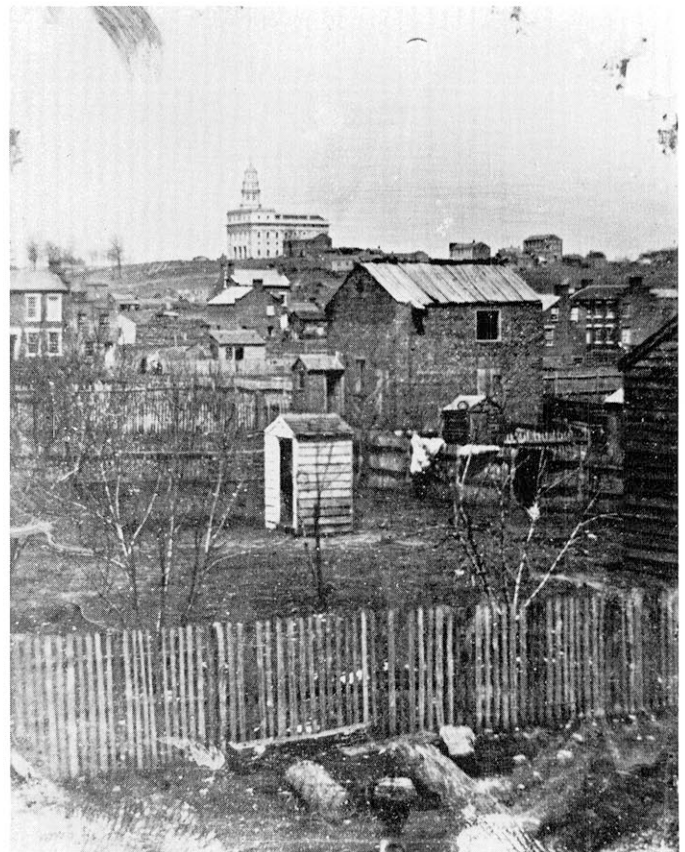
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result ran high for both Latter-day Saints and their neighbors.

Many Illinoisans, shocked at the harsh treatment given the Latter-day Saints by the Missouri-ans (*see* MISSOURI CONFLICT), sought to succor the beleaguered followers of Joseph SMITH by helping them politically and providing legal safeguards. Moreover, the economic fabric of the state suffered from the deepening effects of the panics of 1837 and 1839, and many legislators saw an economic boon in the future immigration of several thousand new settlers. Encouraged by state political leaders, the Saints believed that a city charter would guarantee them a kind of security they had never yet enjoyed. Even State Supreme Court Justice Stephen A. Douglas, despite prior judicial decisions to the contrary, opined that a corporate charter was irrevocable and perpetual.

The Nauvoo document, neither the longest nor the shortest city charter, was much like the charters of other Illinois cities. More than half the sections were modeled on the Springfield charter. City status allowed governance by a council chosen by an electorate; unlike other city councils in Illinois, the Nauvoo Council contained aldermen, councillors, and a mayor. The Nauvoo instrument also differed from others in being not one but three charters, granting corporate status the city, a university, and a city militia. Previous practice was to establish schools and also militia units by separate acts. The University of the City of Nauvoo, governed by the city council, was the only city-operated university in the state.

One important provision stated that the Nauvoo Council could pass any ordinances not repugnant to the constitutions of the United States or that of Illinois. This, in effect, empowered the Nauvoo body to stand in a federated position with the Illinois General Assembly. Ordinances passed by the Nauvoo Council could be in direct violation or disregard of state law and still be valid in Nauvoo, provided they did not conflict with specific powers granted by the federal and state constitutions. Leaders of the city militia, known as the NAUVOO LEGION, and the university trustees could also pass laws, limited only by state and federal constitutions.

Almost at once this power became a focal point of misunderstanding and controversy, though the same delegation of authority was also in three of the other five city charters. Since this provision was not unique, adverse reaction to it clearly

had a good deal to do with how others viewed Latter-day Saints and the implementation of the provision by Nauvoo and its leaders. The Nauvoo Municipal Court, the third such court provided for by the Illinois General Assembly, also became a point of contention. While the city courts of Chicago and Alton convened under one judge, the principal Nauvoo judge was the mayor of the city, sitting as chief justice, with the aldermen as associate justices. Adversaries argued that the way Joseph Smith, as mayor of Nauvoo, used the legislative and judicial powers granted by law resulted in "anti-republican" abuses.

In granting the charter, some legislators may have hoped to protect Latter-day Saints from PERSECUTION, but it proved to be a two-edged sword. When the Illinois majority turned against Nauvoo but lacked legal tools to curb the city's power and influence, it turned to extralegal means. Later, after violence, it also succeeded in getting Nauvoo's charter repealed. Although based solidly on precedents not termed "anti-republican" until Latter-day Saints obtained and used them, the Nauvoo Charter nevertheless ultimately fell short of providing the Saints the peace and protection they desired.

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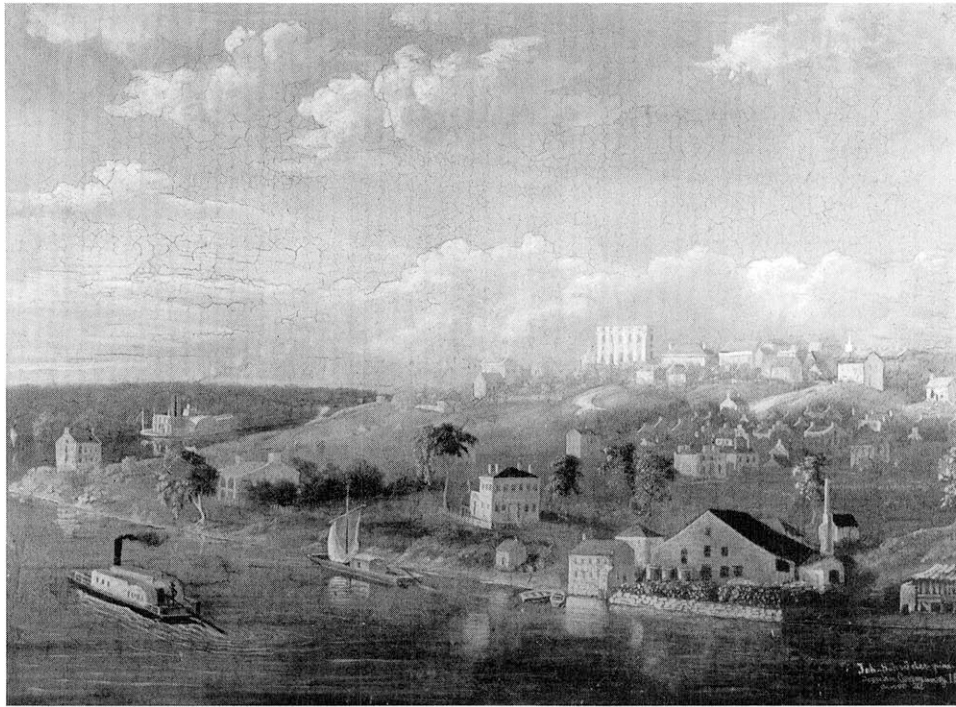
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Nauvoo, Illinois, 1859, by Johannes Schroeder (1859, oil on metal, 10" × 13"). Nauvoo was a Mississippi boom town, competing with several other communities for business. Through industry and organization, the Mormons and others in Nauvoo established successful businesses as printers, gunsmiths, coopers, farmers, and merchants.

Church pervaded society and economy. In Nauvoo, Joseph SMITH voiced a prophetic, hurrying urgency to build the city and its TEMPLE, an urgency that loomed over all. Nauvoo was the first full-scale model of the kingdom of God on earth as envisioned by Joseph Smith. The Nauvoo Saints thus directed great energy toward "building up the Kingdom," which, in economic terms, meant building the city and establishing its economic infrastructure.

Like other communities of its day, Nauvoo had blacksmiths, coopers, potters, gunsmiths, and tinsmiths, but most in demand were the sawyers, brick makers, and carpenters. Construction was the principal industry. The hamlet of Commerce, Illinois, whose site Nauvoo overran, had few buildings, so the demand for housing was great. The Saints did not envision group housing in the fashion of Moravians, Shakers, and other communitarian societies, but they wanted detached single-family dwellings of Anglo-American rural tradition. The same was true for commercial and industrial buildings. With numerous small buildings reared upon large lots in more or less orderly rows, orga-

nized in a grid of wide streets with open land between for outbuildings, gardens, orchards, and grazing plots, Nauvoo became the prototypical Mormon city (see CITY PLANNING).

Public works made up a major part of Nauvoo construction. Work never started on an ambitious plan to dam the Mississippi to facilitate industrial development, but work did begin on a canal across the town peninsula. The plan was to bypass the Des Moines Rapids of the Mississippi, an obstacle that made the site a river portage much of the year; but the project was abandoned when the workers encountered limestone bedrock. The stone was subsequently quarried for the NAUVOO TEMPLE.

The Nauvoo Temple, a focal point of Nauvoo religious and economic life, was essential for Nauvoo to be a literal manifestation of the kingdom. Temple building tested the religious zeal and the economic resources of all the Saints, both in Nauvoo and elsewhere. Residents were expected to "tithe for the temple" in time, goods, or money. Saints not yet gathered to Nauvoo were urged to do so quickly so that they could be part of the enterprise. Those who could not do so were to sup-

port temple construction with cash. The Twelve Apostles wrote the English Saints in 1841, "The first great object before us, and the Saints generally, is to [complete] the Temple . . . to secure the salvation of the Church" (HC 4:449). For Joseph Smith, completion of the temple was the first priority. The 1841 revelation authorizing the temple also threatened rejection of the Church unless the building was completed in "a sufficient time" (D&C 124:30–32). Even so, when Joseph Smith was killed in 1844, the walls were only half built.

Though building the temple was a labor of love, its economic cost put a severe drain on the city's resources. Capital was diverted from enterprises needed to provide goods and employment. Even Joseph Smith, though enthusiastic about the temple, recognized the problem. "I prophesy," he said in 1843, that "as soon as we get the Temple built, so that we shall not be obliged to exhaust our means thereon, we will have means to gather the Saints by thousands and tens of thousands" (HC 5:255).

Nauvoo's economy developed during the national depression of 1839–1843. The refugee founders were virtually destitute, but few Americans of any station had sound money during that period. The banks had failed, and specie had fled. The Saints fashioned an ingenious but shaky exchange system based on barter, letters of credit, informal IOUs, and "bonds-for-deed"—bonds given in land sales in lieu of deeds, a necessity because the whole Nauvoo tract was purchased on a long-term contract without deed until full payment. The system worked because the economy was generally expanding and the Saints trusted each other and were bound by common purpose.

The land purchase, the temple, the NAUVOO HOUSE (a large hotel), and the whole kingdom-building project upon which the Saints believed their salvation depended were headed by Joseph Smith and his ecclesiastical organization. Because Nauvoo represented an intermingling of the sacred and the secular under a prophet-leader, when he was killed in 1844, the survival of the project depended upon how and by whom he was succeeded (see SUCCESSION IN THE PRESIDENCY). Those who accepted the leadership of Brigham YOUNG and the Quorum of the Twelve transplanted the system of political economy fashioned in Nauvoo to the West (see PIONEER ECONOMY; WESTWARD MIGRATION, PLANNING AND PROPHECY). Some who did not and who chose to move away from the model of Nauvoo

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ROBERT B. FLANDERS

NAUVOO EXPOSITOR

The *Nauvoo Expositor* was the newspaper voice of APOSTATES determined to destroy the Prophet Joseph SMITH and The Church of Jesus Christ of Latter-day Saints in the spring of 1844. During the last few months of Joseph Smith's life, an opposition party of disgruntled members, apostates, and excommunicants coalesced into a dissenting church. The principals claimed to believe in the Book of Mormon and the RESTORATION OF THE GOSPEL, but rejected what they termed Nauvoo innovations, notably PLURAL MARRIAGE. Claiming that Joseph was a fallen PROPHET, the dissenters set out, through the *Expositor*, to expose the Prophet's supposed false teachings and abominations. They held secret meetings, made plans, and took oaths to topple the Church and kill Joseph Smith. The publication of the newspaper was crucial to their stratagem.

When the press for the *Expositor* arrived in Nauvoo on May 7, 1844, it stirred great excitement among Mormons and non-Mormons alike, but there was no immediate interference. Within three days the owners, all leaders of the opposition movement, issued a broadside prospectus for their newspaper. One month later, on June 7, the first and only issue of the *Nauvoo Expositor* appeared and caused an immediate furor in the community. Nauvoo residents were incensed at what they saw as its sensational, yellow-journalistic claims about Nauvoo religion, politics, and morality. They were also struck with sharp foreboding. Francis Higbee, one of the proprietors of the newspaper, set an ominous tone when he described Joseph Smith as "the biggest villain that goes unhung."

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As mayor of Nauvoo, Joseph Smith summoned the city council. Following fourteen hours of deliberation in three different sessions, the council resolved on Monday, June 10, about 6:30 P.M., that the newspaper and its printing office were “a public nuisance” and instructed the mayor “to remove it . . . without delay.” Joseph Smith promptly ordered the city marshal to destroy the press and burn all copies of the paper. At 8:00 P.M. the marshal carried out the mayor’s orders (HC 6:432–49). That action, justified or not, played into the hands of the opposition. It riled anti-Mormon sentiment throughout Hancock County and provided substance for the charges used by the opposition to hold Joseph Smith in CARTHAGE JAIL, where he was murdered on June 27, 1844 (see MARTYRDOM OF JOSEPH AND HYRUM SMITH).

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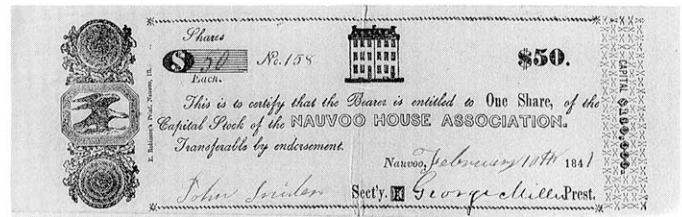
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REED C. DURHAM, JR.

NAUVOO HOUSE

A revelation to Joseph Smith in January 1841 commanded the Saints to build both the NAUVOO TEMPLE and the Nauvoo House, a hotel that would be “a delightful habitation for man, and a resting place for the weary traveler” (D&C 124:60). The Saints were not to isolate themselves from the world, but to provide attractive accommodations for strangers and tourists while they “contemplate the word of the Lord; and the corner-stone I have appointed for Zion” (D&C 124:23).

Joseph Smith donated the land for the Nauvoo House, and many Latter-day Saints purchased



One of the first projects of the Church in Nauvoo was to build a hotel called the Nauvoo House. This uniface stock certificate was issued by the Nauvoo House Association, an Illinois corporation. In D&C 124, many Church members were called upon by name to invest capital in this project. Courtesy Rare Books and Manuscripts, Brigham Young University.

stock. The design of architects Lucien Woodworth and William Weeks called for an L-shaped brick building forty feet deep and three stories high. Construction began in the spring of 1841 and progressed (with interruptions) into 1845. Eventually, the work was discontinued in an effort to complete the Nauvoo Temple.

When the Saints left Nauvoo in 1846, the Nauvoo House walls were up above the windows of the second story. The large unfinished building on the south end of Main Street facing the Mississippi River became the property of Joseph Smith’s widow, Emma SMITH. Subsequently, Emma’s second husband, Lewis C. Bidamon, tore down the extremities of the L-shaped structure and used their bricks to complete the central portion as a smaller hotel, variously known as the Bidamon House and the Riverside Mansion. He and Emma lived there from 1871 until they died. After Bidamon’s death, the REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS purchased the Nauvoo House and still owns it.

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HELENE HOLT

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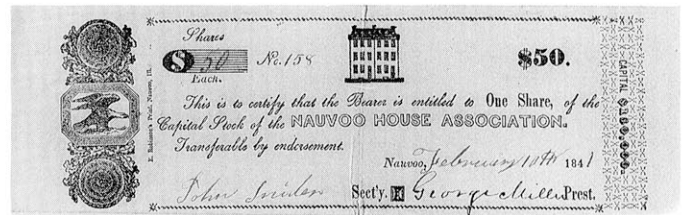
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NAUVOO HOUSE

A revelation to Joseph Smith in January 1841 commanded the Saints to build both the NAUVOO TEMPLE and the Nauvoo House, a hotel that would be “a delightful habitation for man, and a resting place for the weary traveler” (D&C 124:60). The Saints were not to isolate themselves from the world, but to provide attractive accommodations for strangers and tourists while they “contemplate the word of the Lord; and the corner-stone I have appointed for Zion” (D&C 124:23).

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HELENE HOLT

NAUVOO LEGION

The Illinois legislative act of December 1840 that incorporated the city of Nauvoo also authorized creation of a military body or militia that came to

“dull or laughable,” with “lame grammar and turgid rhetoric” (Oaks, p. 868). But the *Expositor’s* polemics against the Church and Joseph Smith were threatening and polarizing. The anti-Mormons were exultant about the *Expositor*, but Church members demanded that something be done.

As mayor of Nauvoo, Joseph Smith summoned the city council. Following fourteen hours of deliberation in three different sessions, the council resolved on Monday, June 10, about 6:30 P.M., that the newspaper and its printing office were “a public nuisance” and instructed the mayor “to remove it . . . without delay.” Joseph Smith promptly ordered the city marshal to destroy the press and burn all copies of the paper. At 8:00 P.M. the marshal carried out the mayor’s orders (HC 6:432–49). That action, justified or not, played into the hands of the opposition. It riled anti-Mormon sentiment throughout Hancock County and provided substance for the charges used by the opposition to hold Joseph Smith in CARTHAGE JAIL, where he was murdered on June 27, 1844 (see MARTYRDOM OF JOSEPH AND HYRUM SMITH).

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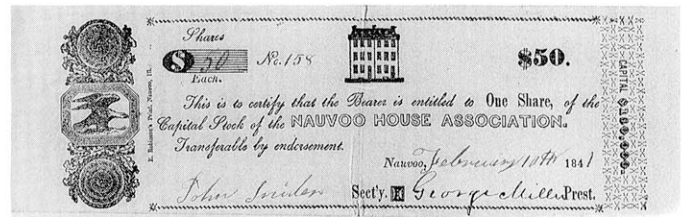
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The Illinois legislative act of December 1840 that incorporated the city of Nauvoo also authorized creation of a military body or militia that came to

be known as the Nauvoo Legion. Perhaps influenced by genuine disgust with the way the Latter-day Saints had been treated in Missouri, the Illinois legislature acted liberally. Under the NAUVOO CHARTER, Latter-day Saints could manage their own affairs, provided they did not violate the state or federal constitutions.

The organization of a militia unit was customary in settlements with sufficient population, a practice as old as the Republic. Nauvoo residents were particularly anxious to have their own military protection after having been victims of mob violence and having suffered expulsion from Missouri (see HAUN'S MILL MASSACRE; MISSOURI

CONFLICT). By 1840, they realized that they could not always rely on federal or state authorities for protection from such violence.

The Nauvoo Court Martial, consisting of the legion's commissioned officers, was given extensive authority. Among other things, it could "make, ordain, establish, and execute all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said Legion; provided [that] said Court Martial shall pass no law or act, repugnant to, or inconsistent with, the Constitution of the United States, or of this State [Illinois]" (HC 4:244).

As part of the state militia, the Nauvoo Legion was at the disposal of the governor of Illinois "for the public defense, and the execution of the laws of the State or of the United States." Significantly, it was also at the disposal of the mayor of Nauvoo for "executing the laws and ordinances of the city corporation" (HC 4:244).

The city council ordinance that created the Nauvoo Legion authorized the rank of lieutenant general for its commanding officer, an extraordinary authorization, since no other militia officer in the United States held rank above that of major general. The court martial elected Joseph Smith, commander of the legion.

The parades and other activities of the legion—which included mock battles—attracted visitors from near and far. Indeed, the legion became so popular that many non-Mormons joined the ranks. At its peak, it is said to have numbered 5,000 men, the largest such body in Illinois. But there were problems. According to historian B. H. Roberts:

[The Nauvoo Legion] excited the jealousy and envy of the rest of the militia in surrounding counties, and all the laudable efforts of the legion to become an efficient body with a view of assisting in the execution of the state and national laws, if occasion should require, were construed by their enemies to mean a preparation for rebellion. . . . Hence that which was to be a bulwark to the city, and a protection to the saints, was transformed by their enemies into an occasion of offense, and an excuse for distrusting them [CHC 2:59–60].

Joseph SMITH mobilized the Nauvoo Legion to defend the city and declared martial law in June 1844 as tensions mounted between the Latter-day Saints, dissenters, and hostile neighbors. Joseph Smith and his brother Hyrum were among those arrested by another Illinois militia and placed in CARTHAGE JAIL, where they were killed by mem-



Lieut. Gen. Joseph Smith, by Sutcliffe Maudsley (1842, egg tempera on paper, 9" × 5"). On June 25, 1842, Joseph Smith sat for this portrait in uniform as leader of the citizen-militia Nauvoo Legion. Militia units like this were common in the area and were helpful in protecting citizens' rights and property. This artist is the only known painter who created portraits of Joseph Smith from life (discussed in detail, *Ensign* 11 [Mar. 1981]:62–73). Courtesy Buddy Youngreen.

bers of yet another militia (see MARTYRDOM OF JOSEPH AND HYRUM SMITH). Six months later, the Illinois legislature revoked the Nauvoo Charter. At that point, the Nauvoo Legion ceased to exist as a state militia, although as an unofficial body it continued to provide some protection to the beleaguered Latter-day Saints.

During the exodus westward later, some former members of the Nauvoo Legion served in the MORMON BATTALION. This 500-man body, authorized by the U.S. government in 1846 as part of the campaign against Mexico, marched from Council Bluffs to San Diego.

The name Nauvoo Legion was revived in Utah and applied to the organized militia of the state of DESERET and later of UTAH TERRITORY. This legion was called upon in 1849 to subdue marauding Indians, and its members served in the so-called Walker War of 1853–1854, named after Wakara, a Ute chieftain. With the approach of the UTAH EXPEDITION in 1857–1858, the Utah militia harassed and burned U.S. Army supply trains and prepared, if necessary, to prevent the entry of U.S. troops into Salt Lake City. In 1862, during the American Civil War, two units of the Nauvoo Legion protected overland mail and telegraph lines. Later, with a force of some 2,500 men, it fought against Indians in Utah's Black Hawk War (1865–1868).

Always more responsive to Mormon leadership than to the federal appointees who succeeded Brigham Young as governor of Utah, the legion was rendered inactive by an 1870 proclamation of Acting Governor J. Wilson Shaffer, who forbade gatherings of the militia except on his express orders. The Nauvoo Legion was finally disbanded as a result of the Edmunds-Tucker Act of 1887. In 1894 the National Guard of Utah was organized as Utah's militia.

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after only six months' residence—a contentious issue in a state where party lines were sharply drawn, especially with the regular arrival of new British immigrants in Nauvoo (*see* IMMIGRATION AND EMIGRATION).

Joseph Smith's decision to use LDS voting strength sprang from a desire for security from PERSECUTION and for self-government. Conscious of the divine imperative to gather the Saints and build the physical KINGDOM OF GOD on earth, he came to see politics as one means of enlarging and protecting his community. At first, the Saints were politically neutral. But in 1840–1841 they voted solidly Whig in Illinois, though they had voted Democrat in Missouri. This alienated some Democrats, but most politicians courted the LDS bloc vote in Illinois, just as others courted the Roman Catholic vote in New York.

The first example of possible “vote trading” by Latter-day Saints was the legislative vote in favor of the NAUVOO CHARTER in December 1840, promoted by Democrats but also voted for by the Whig Abraham Lincoln. The resulting Nauvoo Municipal Court, NAUVOO LEGION, and Agricultural and Manufacturing Association formed the backbone of a self-governing theocracy, which was anathema to frontier Illinoisans.

The prevalence of lawyer-politicians and the frequency of Missouri arrest warrants enmeshed Joseph Smith in vote trading. One clear example was LDS support for the Whig John T. Stuart in the congressional election of 1841, a direct result of assistance rendered to Joseph Smith by the Whigs Orville H. Browning and Cyrus Walker when Smith was arrested following a Missouri extradition order. Joseph Smith was technically a fugitive, having fled Missouri after six months in LIBERTY JAIL awaiting trial (*see* SMITH, JOSEPH: TRIALS OF JOSEPH SMITH). However, not all lawyers were Whigs. The judge in the 1841 case was Stephen A. Douglas, an ambitious Democrat determined to win the LDS vote. His efforts were successful in December 1841 when Joseph Smith declared for the Democrats; Hancock County subsequently lost its Whig identity.

Seeing Nauvoo as a political threat, non-Mormons in Hancock County organized politically on an anti-Mormon platform. Successful in the county elections in 1841 (they were unopposed in many contests), they were singularly unsuccessful in 1842 with nominations for the state legislature. Existing partisan affiliations were too strong for the

emergence of a third party, and the Whigs had usurped the anti-Mormon cause in the 1842 gubernatorial elections. The Democratic candidate for governor, Thomas Ford, an opponent of the Nauvoo Charter, won the election.

Governor Ford advised Joseph Smith to stay out of politics. Smith seemed inclined to do that until Ford, in June 1843, issued another writ for the Prophet's arrest on a Missouri requisition. After the Whig Cyrus Walker, a prominent criminal lawyer, using the controversial habeas corpus provisions of the Nauvoo Charter, effected Joseph Smith's release from custody, the Prophet pledged his vote to Walker. But his brother Hyrum SMITH, a Democrat, announced that he believed the Saints should vote for Walker's opponent, Joseph P. Hoge. The Latter-day Saints in Nauvoo, part of the Sixth Congressional District, voted for Hoge, but those in the Fifth Congressional District voted for the Whig O. H. Browning, running against Douglas.

This marked the beginning of disillusionment with the LDS vote by both parties. In particular the Whigs, who had retreated from anti-Mormonism in 1842–1843 in the hope of finding favor, now openly opposed LDS political and judicial power. In 1843, even within Nauvoo, Joseph Smith found politics problematic. There was internal dissent over city elections in February, and in August, Mayor Smith complained of being roughly treated by pro-Democrats in city elections. Also, the prominent Church leader William Law publicly challenged Hyrum's “Hoge testimony.”

In January 1844, after canvassing U.S. presidential hopefuls for support in obtaining redress for Missouri depredations and finding none, Joseph Smith announced his own candidacy. Some saw this as a bid for political power, consistent with the goal of furthering the political kingdom of God; others felt that because Joseph Smith was not likely to win national election, he simply wanted a platform for presenting his message. The leading anti-Mormon newspaper in Illinois, the *Warsaw Signal*, greeted the move with customary derision but nonetheless viewed it as an audacious and threatening development.

All Joseph Smith's attempts to gain political influence were objectionable to the apostate group that launched the NAUVOO EXPOSITOR newspaper, the destruction of which set in motion the events leading to Smith's death in June 1844 (*see* MARTYRDOM OF JOSEPH AND HYRUM SMITH). In

this volatile atmosphere, anti-Mormons gained strength by accusing Governor Ford of pursuing pro-Mormon policies in order to secure Democratic votes. The Latter-day Saints gradually lost support until, in January 1845, their charter was repealed, disincorporating Nauvoo. Unauthorized municipal elections continued in Nauvoo, however, and Latter-day Saints voted in county and state elections, still favoring the Democrats. From then until the Saints left in 1846 (see WESTWARD MIGRATION, PLANNING AND PROPHECY), this persistent involvement of Mormons in politics continued to inflame non-Mormons and rally them to press for Mormon expulsion.

Politics and political power were indispensable to the rise and strength of Nauvoo and to the protection of the Prophet Joseph Smith. But mismanagement of political power may also have contributed to the city's downfall.

[See also Politics: Political History.]

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ANNETTE P. HAMPSHIRE

NAUVOO TEMPLE

The Nauvoo Temple, its tower and spire visible from a distance of twenty miles, was the principal structure in the city of NAUVOO. Facing west, it stood on the summit of a gently sloping bluff overlooking the lower part of the city and the Mississippi River.

Built from a high-quality grayish-white to tan limestone, its imposing walls were erected and finished with great skill. The walls were three feet thick at ground level, with some individual stones weighing as much as 4,000 pounds. The building measured 128 feet long and 88 feet wide. The top of the tower stood 158 feet above ground level and was graced by a golden statue of an angel flying in a horizontal position (doubtless inspired by the prophecy in Rev. 14:6–7).

Prominent features of the stone walls were thirty tall, heavily ornamented pilasters, nine on each side and six on each end. Each pilaster was embellished by a large moonstone at the base and a sunstone at the top. The moon- and sunstones were bas-relief features, hand-chiseled in solid stone. A stone star also graced each pilaster. These cosmic symbols typified the three DEGREES OF GLORY in the life to come (1 Cor. 15:41; D&C 76).

Construction of the building began in the fall of 1840. Cornerstones were set with impressive ceremonies during a general CONFERENCE on April 6, 1841. Financial setbacks and persecution continually interfered with the construction, even up to the days of its completion and dedication.

William Weeks became the official architect and supervised most of the construction. The building was a complexity of architectural styles, yet much of it was also original, inspired by what the Prophet Joseph SMITH had seen in VISION. He closely guided Weeks in the design of the temple as he had seen it, requiring, for example, that it have round windows on the second level (HC 6:196–97).

The call to build so large a structure taxed the resources of a destitute people. The final cost exceeded \$1,000,000. Funds came largely from tithes and offerings of Church members, some donating their life savings. Many gave months of physical labor with little or no remuneration, working from early morning until sundown, even during harsh weather.

Stone for the building was quarried near the city. Wood was brought in from Wisconsin in the form of huge rafts of sawed lumber, which were floated down the Mississippi to Nauvoo. Some British converts contributed a large bell weighing over 1,500 pounds. As the Saints left Nauvoo, the bell was removed and taken west as part of the migration, where it was later mounted on a tower on Temple Square, Salt Lake City.

The main feature at the basement level was a large white limestone laver resting on the backs and shoulders of twelve life-sized stone oxen. This was the baptismal font to be used particularly for the ORDINANCE OF BAPTISM FOR THE DEAD. The basement floor was paved with brick. The first story contained a large room in the center, which served as an auditorium. At each end of this large hall were elaborate pulpits, each graded into four tiers of seats to accommodate the AARONIC PRIESTHOOD and MELCHIZEDEK PRIESTHOOD

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ANNETTE P. HAMPSHIRE

NAUVOO TEMPLE

The Nauvoo Temple, its tower and spire visible from a distance of twenty miles, was the principal structure in the city of NAUVOO. Facing west, it stood on the summit of a gently sloping bluff overlooking the lower part of the city and the Mississippi River.

Built from a high-quality grayish-white to tan limestone, its imposing walls were erected and finished with great skill. The walls were three feet thick at ground level, with some individual stones weighing as much as 4,000 pounds. The building measured 128 feet long and 88 feet wide. The top of the tower stood 158 feet above ground level and was graced by a golden statue of an angel flying in a horizontal position (doubtless inspired by the prophecy in Rev. 14:6–7).

Prominent features of the stone walls were thirty tall, heavily ornamented pilasters, nine on each side and six on each end. Each pilaster was embellished by a large moonstone at the base and a sunstone at the top. The moon- and sunstones were bas-relief features, hand-chiseled in solid stone. A stone star also graced each pilaster. These cosmic symbols typified the three DEGREES OF GLORY in the life to come (1 Cor. 15:41; D&C 76).

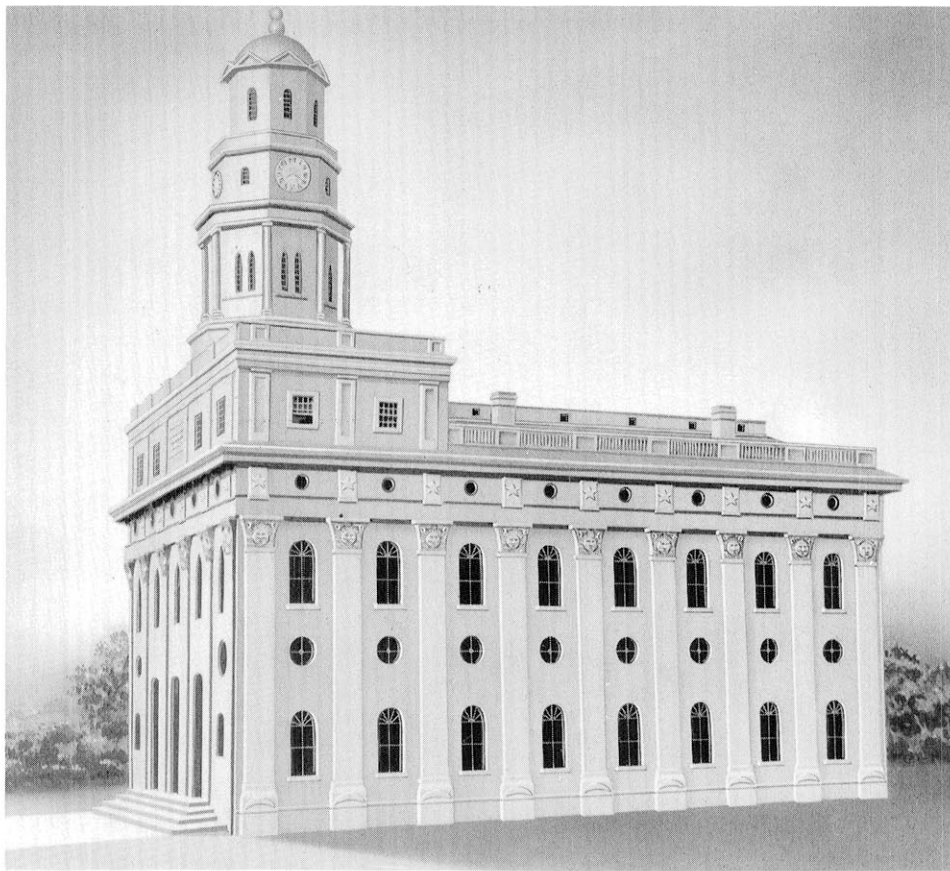
Construction of the building began in the fall of 1840. Cornerstones were set with impressive ceremonies during a general CONFERENCE on April 6, 1841. Financial setbacks and persecution continually interfered with the construction, even up to the days of its completion and dedication.

William Weeks became the official architect and supervised most of the construction. The building was a complexity of architectural styles, yet much of it was also original, inspired by what the Prophet Joseph SMITH had seen in VISION. He closely guided Weeks in the design of the temple as he had seen it, requiring, for example, that it have round windows on the second level (HC 6:196–97).

The call to build so large a structure taxed the resources of a destitute people. The final cost exceeded \$1,000,000. Funds came largely from tithes and offerings of Church members, some donating their life savings. Many gave months of physical labor with little or no remuneration, working from early morning until sundown, even during harsh weather.

Stone for the building was quarried near the city. Wood was brought in from Wisconsin in the form of huge rafts of sawed lumber, which were floated down the Mississippi to Nauvoo. Some British converts contributed a large bell weighing over 1,500 pounds. As the Saints left Nauvoo, the bell was removed and taken west as part of the migration, where it was later mounted on a tower on Temple Square, Salt Lake City.

The main feature at the basement level was a large white limestone laver resting on the backs and shoulders of twelve life-sized stone oxen. This was the baptismal font to be used particularly for the ORDINANCE OF BAPTISM FOR THE DEAD. The basement floor was paved with brick. The first story contained a large room in the center, which served as an auditorium. At each end of this large hall were elaborate pulpits, each graded into four tiers of seats to accommodate the AARONIC PRIESTHOOD and MELCHIZEDEK PRIESTHOOD



This model of the Nauvoo Temple (constructed 1841–1846) shows the sunstones and starstones at the tops of the columns and the moonstones at their bases. For Latter-day Saints, a holy temple is a meeting place where heaven and earth come into close contact. Baptisms for the dead were performed in the Nauvoo Temple beginning in 1841, endowments in 1845–1846.

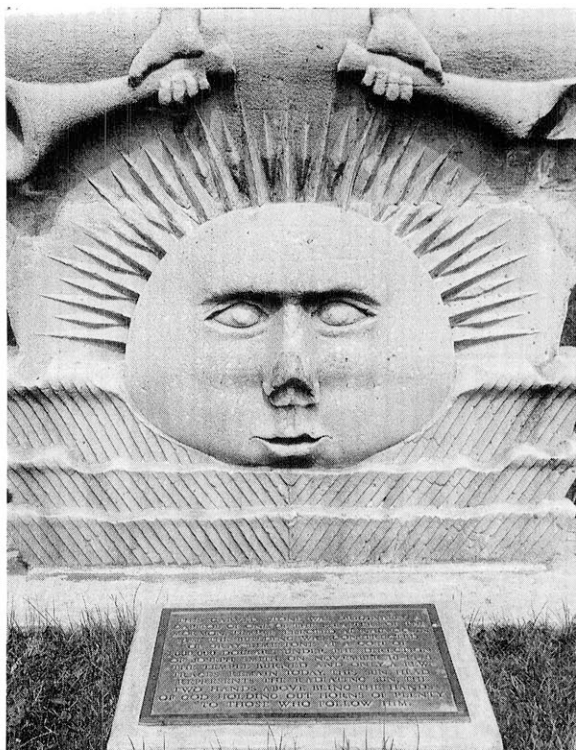
leaders. The main floor was fitted with seats, the backs of which could be reversed, allowing congregations to face either direction. The second story was an exact duplicate of the first. The attic story contained two main sections. A half-story on the west end was divided by cloth partitions and used for the ENDOWMENT ordinances. The main attic section, under the pitched roof, was used for SEALING ordinances and celestial or eternal MARRIAGES. The entire attic was plastered and painted, and the floors were covered with carpets.

Occasional ceremonial use took place during construction, especially baptisms for the dead. Even though not fully completed, the temple was filled to capacity by members coming for ordinances during the months just prior to the exodus—ordinances on behalf both of the living and the dead. In addition to its sacral uses, the temple served as a multipurpose meeting place. Regular

Sunday services and even some general conferences were held in the building. The structure also provided some facilities as a Church office building. The planning and organization of the western migration took place in the temple.

As most of the Saints left Nauvoo under threat of mob violence in early February 1846, a special crew stayed behind and completed the temple. Three months later the building was considered complete and was publicly dedicated on May 1, 1846. Dedication services were repeated over a three-day period and witnessed by thousands. Visitors paid a one-dollar admission fee, and the funds were used to help workmen move their families and join the main body of the Church on the plains to the west.

When most of the remaining Church members were driven from the city in September of 1846, the temple was temporarily abandoned.



One of the few surviving sunstones from the Nauvoo Temple, at the Nauvoo State Park. Another sunstone is in the Smithsonian Museum, Washington, D.C.

Mob forces desecrated and defiled the sacred structure. Some physical damage, though not extensive, was sustained. Attempts were later made to sell the temple, but these proved unsuccessful. The building was consumed by fire in October 1848, by the deliberate act of arson. Only the bare walls were left standing. A French Icarian community purchased the site and was preparing to reclaim the structure when it was struck by a tornado, which knocked down some of the walls and damaged others so severely that they had to be razed. Much of the structural stone was later re-used in other Nauvoo buildings.

Today the temple site has been repurchased by the Church. A Nauvoo Temple exhibit is a key part of the Nauvoo Visitors Center. A small model built to scale is on the exact location of the original temple. The well that supplied water for the baptismal font is preserved. Some sunstones and moonstones that once adorned the building remain here and in museums as a reminder of the beauty of this once majestic temple.

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NEHOR, NEHORISM

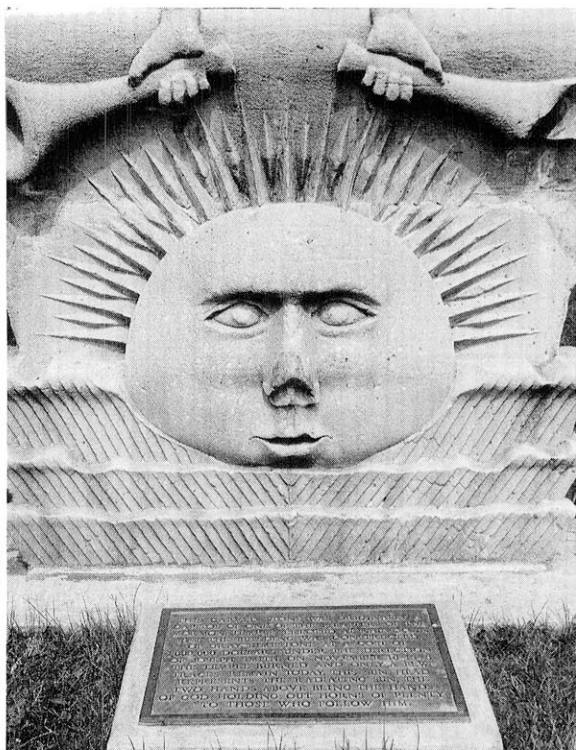
See: Antichrists; Secret Combinations

NEPHI₁

The first of several leaders named Nephi in the Book of Mormon, Nephi₁ was an influential prophet and the founder of the NEPHITE people. He was apparently well-educated, faithful and obedient to God, courageous, and bold. An inspired prophet, he had visions of Jesus Christ and of the world's future; he also interpreted the prophecies of others, such as his father, LEHI, and Isaiah. He authored the first two books in the Book of Mormon, which provide virtually all known information about him. He was a skilled craftsman and leader, and succeeded Lehi as leader of the family (ahead of his three older brothers). Above all, he trusted in God: "My voice shall forever ascend up unto thee, my rock and mine everlasting God" (2 Ne. 4:35).

HISTORY. Nephi was born c. 615 B.C. His father, the prophet Lehi, led his family group out of Jerusalem just after 600 B.C., through the Arabian desert, and across the ocean to the Western Hemisphere. While in the wilderness, Nephi saw a vision that was to shape many of his basic views; it is partially reported in 1 Nephi 11–14. In the promised land, he was designated by his father to succeed him as leader of the family (2 Ne. 1:28–29), but his older brothers LAMAN and Lemuel rebelled and half the group associated with them. Nephi was inspired to flee with all who believed in the warnings and revelations of God (2 Ne. 5:6) and set up a new city, the city of Nephi.

Nephi established his people on sound political, legal, economic, and religious bases. They acclaimed him king, although he resisted this action initially. He taught them to be industrious and to provide for their needs, and he prepared them



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Nephi established his people on sound political, legal, economic, and religious bases. They acclaimed him king, although he resisted this action initially. He taught them to be industrious and to provide for their needs, and he prepared them

with training and weapons for defense against their enemies. He followed the law of Moses, built a temple like the temple of Solomon (though without “so many precious things”), and anointed his younger brothers Jacob and Joseph as priests and teachers to instruct the people and lead them in spiritual matters (2 Ne. 5:10, 16, 26). Before he died, he appointed a new king (called the “second Nephi”; Jacob 1:11) and appointed his brother Jacob as the caretaker of religious records (Jacob 1:1–4, 18).

VISIONS. Because of the great visions and revelations he received, Nephi shared a role with his father as a founding prophet. At a young age he was inspired by the Holy Spirit and believed his father’s words. He heard the voice of the Lord telling him that he would become a ruler and teacher over his brothers (1 Ne. 2:22). He witnessed the vision of the **TREE OF LIFE** shown earlier to his father (1 Ne. 8), which showed him the future birth, baptism, and ministry of Jesus Christ, as well as the future rise and demise of his own people. He was shown also the future establishment of the Gentiles in the Western Hemisphere and the restoration of the gospel in their midst (1 Ne. 11–14). Because of these revelations, Nephi was able to teach his people the gospel or “doctrine of Christ”—the means by which they could come unto Christ and be saved (2 Ne. 30:5; 31:2–32:6). His carefully formulated teaching of this doctrine provided a model that other Nephite prophets invoked repeatedly (*see* **GOSPEL**).

Because the Nephites had received the fullness of the gospel of Jesus Christ, their strict observance of the **LAW OF MOSES** was oriented toward its ultimate fulfillment in Jesus, and Nephi explained to his people that they should observe the law of Moses as a means of keeping Christ’s future atonement always in their minds (2 Ne. 25:29–30). The law itself had become “dead” to those who were “made alive in Christ” and who knew that Jesus was the one to whom they could look directly “for a remission of their sins” (2 Ne. 25:25–27).

RECORD KEEPING AND LITERACY. Nephi founded the extensive Nephite tradition of record keeping (*see* **BOOK OF MORMON PLATES AND RECORDS**). He was inspired to keep two separate accounts, both of which were continued for hundreds of years. The official record kept by the kings, known as the large plates of Nephi, began

with the book of Lehi and contained the historical chronicles of the Nephites for one thousand years. The **GOLD PLATES** given to Joseph Smith contained Mormon’s abridged version of Nephi’s large plates and provided most of the text for the Book of Mormon (from the book of Mosiah to the book of Mormon). However, thirty years after leaving Jerusalem, Nephi was instructed by God to compose a second record focusing on spiritual matters. Known as the small plates of Nephi, this record contains Nephi’s retrospective account of the founding events and subsequent prophecies of a line of prophets and priests that descended from Jacob down to about 200 B.C. The opening books in today’s printed Book of Mormon, 1 Nephi through Omni, come from this record. Nephi’s revelations and inspired teachings shaped the religious understanding of his followers, the Nephites.

When Nephi began writing his small plates, he was a mature prophet-king. The record reveals his concern with helping his people and their descendants to understand the future atonement of Jesus Christ and the legitimacy of his own calling as their ruler and teacher. In composing this record, Nephi used his father’s record and his own earlier and more comprehensive record, both unavailable today.

The exceptional literacy of the later Nephite leaders may have been due to the fact that Nephi was a man of letters. The text suggests that he was probably fluent in both Hebrew and Egyptian and states that he had been “taught somewhat in all the learning” of the Jews and of his father (1 Ne. 1:1–3).

Nephi displayed literary learning in the way he organized his writings and in the variety of literary forms and devices he employed, including those of narrative, rhetoric, and poetry, including a psalm. The techniques, stories, prophecies, and teachings of Nephi provided models and substance for his successors (*see* **BOOK OF MORMON LITERATURE**). He loved the writings of Isaiah and quoted them extensively (e.g., 1 Ne. 20–21; 2 Ne. 12–24), often providing interpretations.

THE MAN AND HIS MESSAGES. Nephi constructed the book of 1 Nephi on a tightly balanced and interrelated set of founding stories and revelations, all designed to show “that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance” (1 Ne.

1:20). Nephi supports this thesis in 1 Nephi with stories of how God has intervened in human affairs to deliver his faithful followers, and Nephi in particular, from their enemies. But these are only types and shadows. Nephi's true proof is set forth in 2 Nephi, where he says that the atonement of Jesus Christ makes available to all who have faith in Christ a liberation from sin and spiritual redemption from hell and the devil, their greatest enemy. All men and women who follow the example of Christ and enter into his way through repentance and baptism will be blessed with a baptism of fire and the Holy Ghost—which brings a remission of sin and individual guidance—so that they might endure to the end in faith and receive eternal life (2 Ne. 31).

Into a more spiritual account on his small plates, Nephi also wove a vivid defense of his own political primacy by using allusions to MOSES and JOSEPH OF EGYPT (Reynolds, 1987). In defending his ruling position as a younger son, Nephi tells how the two oldest sons rejected their father and the Lord and how he (Nephi) was selected and blessed by the Lord and his father. He relates how, with the help of the Lord, he acquired the brass plates (1 Ne. 3–4), persuaded Ishmael and his family to join Lehi's group (1 Ne. 7), prevented starvation in the wilderness (1 Ne. 16), and constructed a ship and sailed it successfully across the ocean (1 Ne. 17–18). In these exploits, Nephi was consistently opposed and threatened, even with death, by Laman and Lemuel; but in each crisis, he was miraculously delivered by the power of the Lord and blessed to complete his task.

Though unable to bridge the gulf between himself and his brothers, Nephi's writings reveal that he was a man with an impressive range of human sensitivities, and he yearned for their welfare. He developed his enormous faith in his father and in the Lord at a young age and never faltered. Consequently, he obeyed without murmuring. He pondered his father's prophecies and repeatedly asked the Lord for personal understanding and direction. He had a deep love and sense of responsibility for his people: "I pray continually for them by day, and mine eyes water my pillow by night, because of them" (2 Ne. 33:3). He also had charity for all other people. Nephi gloried in plainness and in truth, and he knew that his words were harsh against unrepentant sinners (2 Ne. 33:5–9). He anguished deeply because of temptations and his own sins, and particularly because of his feelings of

anger against his enemies (2 Ne. 4:26–29). His spiritual strength and depth were grounded in the knowledge that Jesus Christ had heard his pleas and had redeemed his soul from hell (2 Ne. 33:6).

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Nephi returned thereafter to Zarahemla, boldly condemned the corrupt Nephite leaders, miraculously revealed the identity of a murderer, and exercised the power of God to invoke a famine on the Nephites. Although the Nephites repented occasionally, their conversion and the peace that followed did not last. When time was about to expire on the prophecy of SAMUEL THE LAMANITE regarding the birth of Christ, Nephi passed the records to his son Nephi₃ and left, never to be heard of again (3 Ne. 1:3; 2:9).

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NEPHITES

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NEUM

Neum was an ancient Israelite PROPHET whose words were contained on the PLATES of brass, a record carried to the Western Hemisphere from JERUSALEM about 600 B.C. by the Book of Mormon prophet LEHI and his colony. Neum's work is not preserved in the Hebrew Bible or other known sources. Concerning the time of his writing, it is only definite that he predated Lehi's departure.

Neum is mentioned only once in the Book of Mormon. In writing to his future readers, NEPHI₁ cited him along with other prophets who foretold aspects of the mortal mission of JESUS CHRIST. According to Neum's words, the God of ABRAHAM, Isaac, and Jacob (Jesus Christ) would be crucified (1 Ne. 19:10). This confirmed what Nephi himself had seen previously in a vision (1 Ne. 11:32–33).

KENT P. JACKSON

NEVADA, PIONEER SETTLEMENTS IN

Latter-day Saints constructed Nevada's first log cabins and founded what became the state's first permanent white settlement when, in 1849, would-be gold miners established a trading post at present-day Genoa (Carson Valley, near Reno) to supply those en route to the goldfields in northern California.

The present state of Nevada lay within the original boundaries of Utah Territory as established by Congress in 1850, and in 1855 territorial governor Brigham YOUNG appointed Orson HYDE, an apostle, as probate judge and sent him to Carson Valley to organize a county government. Hyde called for more LDS settlers to establish political

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control of the area and to proselytize and “civilize” the Indians of that region. The following year about 250 Latter-day Saints arrived. Problems promptly developed between them and non-Mormons who resented LDS political control. Reports that they were to be recalled to Utah kept the LDS settlers off balance, and some of the leading members soon departed. As the U.S. Army approached Utah from the east in 1857 (see UTAH EXPEDITION), the remaining colonists were recalled to Salt Lake City.

The Las Vegas Mission was founded in 1855 to proselytize local Indians and teach them agriculture and peaceful ways. Latter-day Saints there labored among the Paiutes, converting many of them and establishing a farm for them. In 1856 the colony, reinforced by men sent from Salt Lake City, established a lead-mining mission. Lead mining was largely unsuccessful, partly due to silver in the ore and the difficulty of separating them. In 1857, after the lead miners returned to Utah, the remainder of the missionaries received permission to return as well. Most departed later that year, after word reached them of the army’s approach to Utah.

In 1865 Brigham Young sent colonists to settle on the Muddy River, in present-day Moapa Valley, to grow cotton and other semitropical crops and to assist with possible LDS overland immigration from a projected port on the Colorado River. In 1867 the boundaries of Nevada Territory, which was created from the western part of Utah Territory in 1861, were extended southward, annexing part of Arizona Territory, including the Muddy settlements. Most Latter-day Saints abandoned these towns in 1871 when they were ordered to pay back taxes to Nevada; farming marginal lands, the settlers lacked the cash to meet additional assessments. The LDS resettlement of Moapa Valley was resumed in 1877 with the founding of Bunkerville, a UNITED ORDER community.

LDS families founded several small communities north of the Muddy River beginning in 1864. Some of these settlers remained despite the problems with taxation, particularly in Panaca, which has remained largely LDS.

In 1898 the LDS settlements of Lund, Preston, and Georgetown were established in White Pine County on land ceded to the Church in lieu of property confiscated under the provisions of the Edmunds-Tucker Act of 1887 (see ANTIPOLYGAMY LEGISLATION).

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TED J. WARNER

NEW ERA

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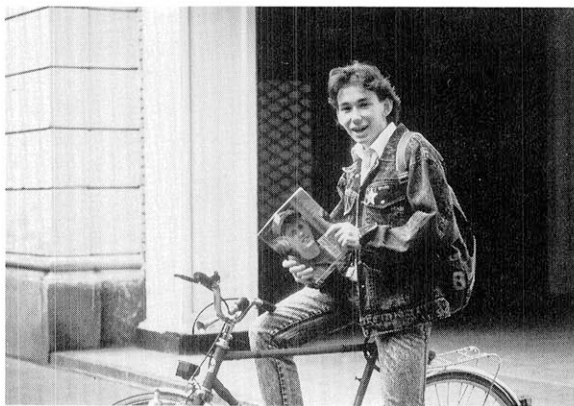
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NEW AND EVERLASTING COVENANT

The new and everlasting covenant is the gospel of Jesus Christ. The sum of all gospel COVENANTS that God makes with mankind is called “the new and everlasting covenant” and consists of several individual covenants, each of which is called “a new and an everlasting covenant.” It is “new” when given to a person or a people for the first time, and “everlasting” because the gospel of Jesus Christ and PLAN OF SALVATION existed before the world was formed and will exist forever (*MD*, pp. 479–80).

Baptism, marriage, and all other covenants from God necessary for salvation are new and everlasting (D&C 22:1; 45:9; 66:2; 132:4–7). Holy covenants have been introduced anew in each of the DISPENSATIONS OF THE GOSPEL from Adam to Joseph SMITH, and have been available whenever the gospel of Jesus Christ has been upon the earth. Therefore, these covenants are spoken of as everlasting. Covenants of salvation and exaltation are everlasting in the sense also that once entered into they are forever binding and valid only if they are not broken by transgression.

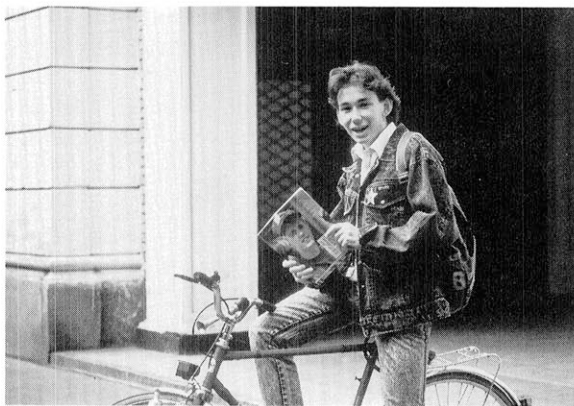
All covenants between God and mankind are part of the new and everlasting covenant (D&C 22; 132:6–7). Thus, celestial marriage is a new and an everlasting covenant (D&C 132:4) or the new and everlasting covenant of marriage. Some covenants, such as baptism, have force in all dispensations. Other covenants are made for special purposes in particular dispensations; CIRCUMCISION as a sign of a covenant is of this type (*MD*, p. 479). The same eternal covenant conditions may be established through other ritual signs at other times.

Covenants and promises instituted by God are governed by certain stipulations and conditions that he has set and that his children must comply with to make the covenant or promise valid (*DS* 1:152–160). The Lord’s house is a house of order, and all things are done according to law (D&C 130:20–21; 132:8–11):

For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory. . . .

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds,



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The Lord has said, “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise” (D&C 82:10).

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D. CECIL CLARK

NEW HEAVEN AND NEW EARTH

This phrase depicts the EARTH’s destiny of renewal, one cosmic aspect of the RESTORATION OF ALL THINGS. In LDS theology, “the earth will be renewed and receive its paradisiacal glory” (A of F 10). That renewal will include restoration of its former components—for example, the return of the city of ENOCH—and also its former purity and Edenic state.

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County, Missouri, at the command of the Lord, where it was announced that the long-awaited gathering of Israel would commence. The city of Zion (also called the New Jerusalem) and its temple would be built in Independence, Missouri (D&C 57:1–3).

Even as the ancient tribes of Israel were scattered north of the Holy Land and their identity was lost, their prophets foretold a gathering of Israel in the last days in a consecrated land (Jer. 31:1–12). Zion would be reestablished. This prophecy includes the promise that the “pure in heart” will receive the higher principles and truths of the full GOSPEL OF JESUS CHRIST (D&C 97:21; 100:16; 101:18). Both where and how they live will come about under divine influence. Since favorable spiritual conditions may exist anywhere in the world, cities of Zion and of Zion people, the “pure in heart,” could be located anywhere in the world (D&C 97:21). However, there is to be a “center place,” or capital city, of Zion. It is referred to both as “the city of Zion” and as “the city of New Jerusalem” (D&C 57:2; 84:2; cf. 45:66–67).

The writings of Ether, written prior to 125 B.C., abridged by MORONI² in the Book of Mormon, prophesy of the preparations for the coming of the MESSIAH and of a New Jerusalem in the Western Hemisphere. It is to be built by the remnant of the seed of JOSEPH OF EGYPT (Ether 13:3–10). Ether also speaks of the destruction of Jerusalem of old, adding that it will be rebuilt with a temple and become a holy city (Ether 13:11).

Also, the book of Revelation speaks of “the holy city, new Jerusalem, coming down from God out of heaven” (Rev. 21:2, 10). This may relate to the return of the city of Enoch, the Zion that in Enoch’s day was caught up into heaven (Moses 7:12–21, 59–64).

The future rebuilding of the Holy Land for the house of Judah and the building of the New Jerusalem in the Western Hemisphere for the house of Joseph are associated with the return of the Messiah to the earth. Of this era, the 1845 Proclamation of the Twelve (MFP 1:252–66) says:

He will assemble the Natives, the remnants of Joseph in America; and make them a great, and strong, and powerful nation: and he will civilize and enlighten them, and will establish a holy city, and temple and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the

whole continent of North and South America for ever. In short, it will be to the western hemisphere what Jerusalem will be to the eastern. . . .

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people and sects of North and South America in one great and common bond of brotherhood. Truth and knowledge shall make them free, and love cement their union. The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years [pp. 259–60].

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GRAHAM W. DOXEY

NEW MEXICO, PIONEER SETTLEMENTS IN

Although the MORMON BATTALION traversed New Mexico from its northeast to its southwest corner in 1846, the next significant LDS contact in that territory did not occur until nearly three decades later. In 1876 two members of a group of LDS missionaries otherwise assigned to Mexico found notable success in proselytizing among the Zuni in western New Mexico. Subsequent labors among the Zuni were less successful, but a number of Navajos were converted. In 1876, missionaries founded the settlement of Savoia, about twenty miles east of the Zuni village, and were joined by LDS converts from the southern states. The southerners soon moved to LDS settlements on the Little Colorado River in Arizona, and in 1882 the remaining settlers, reinforced by expatriates from the Little Colorado, relocated a few miles south. Eventually named Ramah, the village continues as a predominantly LDS community. Ramah was a major focus in a landmark interdisciplinary study of five cultures by Harvard University scholars in the mid-twentieth century.

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RICHARD L. JENSEN

NEWSPAPERS, LDS

The Latter-day Saints have seldom been without a Church-sponsored or -oriented newspaper from the days of *The Evening and the Morning Star* (Independence, Missouri, 1832–1833, and Kirtland, Ohio, 1833–1834) to the current *Deseret News* (Salt Lake City, 1850–) and *Church News* (1931–). Even during their exodus to the West, the Saints could read their *Frontier Guardian* (Kanesville,

Iowa, 1849–1852). For a time they supported both a religious Church paper and a single-sheet local newspaper. Such paired papers were *The Upper Missouri Advertiser* (Independence, 1832–1833) and *The Evening and the Morning Star*; the *Northern Times* (Kirtland, c. 1835–1836) and the *Latter Day Saints' Messenger and Advocate* (1834–1837); and the *Wasp* (Nauvoo, 1842–1843) replaced by the *Nauvoo Neighbor* (1843–1845) and the *Times and Seasons* (1839–1846).

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[See the chart of Church periodicals in the Appendix.]

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RICHARD L. JENSEN

NEWSPAPERS, LDS

The Latter-day Saints have seldom been without a Church-sponsored or -oriented newspaper from the days of *The Evening and the Morning Star* (Independence, Missouri, 1832–1833, and Kirtland, Ohio, 1833–1834) to the current *Deseret News* (Salt Lake City, 1850–) and *Church News* (1931–). Even during their exodus to the West, the Saints could read their *Frontier Guardian* (Kanesville,

Iowa, 1849–1852). For a time they supported both a religious Church paper and a single-sheet local newspaper. Such paired papers were *The Upper Missouri Advertiser* (Independence, 1832–1833) and *The Evening and the Morning Star*; the *Northern Times* (Kirtland, c. 1835–1836) and the *Latter Day Saints' Messenger and Advocate* (1834–1837); and the *Wasp* (Nauvoo, 1842–1843) replaced by the *Nauvoo Neighbor* (1843–1845) and the *Times and Seasons* (1839–1846).

When Latter-day Saints settle in an area, they often start an unofficial Church-oriented paper to share local news and to keep posted on the international Church. Some of the best-known unofficial twentieth-century local LDS newspapers are *California Intermountain News* (Los Angeles, 1935–1985, which became *Latter-day Sentinel* 1985–1989), the *Latter-day Sentinel* (Phoenix, Arizona 1979–1989), and the *Hawaii Record Bulletin* (Honolulu, 1977–), currently *Hawaii LDS News*.

[See the chart of Church periodicals in the Appendix.]

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JACK A. NELSON

NEW TESTAMENT

During the early centuries of the Christian era, the New Testament gospels were the principal written witness of Jesus as the Christ. No other collection of writings carried the insight, the power of teaching, and, consequently, the spiritual appeal to Christians. The New Testament also stands as the foundation of the RESTORATION of the gospel in the latter days. It was while reading in the Epistle of JAMES (1:5) that the youthful Joseph SMITH was inspired to pray to the Lord about his confusion over religious matters, leading to his FIRST VISION (JS—H 1:7–20). The New Testament is one of the STANDARD WORKS or canonized scriptures accepted by Latter-day Saints, who seek spiritual strength and enlightenment from its pages. Further, they accept the New Testament sketches as accurate portrayals of the life and ministry of Jesus Christ as well as the ministry of his apostles and

their associates, that reveal much of the order and organization of the earliest New Testament Church. Moreover, the New Testament includes many of God's covenants and commandments given personally by Jesus and, after his ascension, through his apostles. Latter-day Saints also value the New Testament prophecies about the latter days.

The writings of the New Testament were likely all produced within the first Christian century of the Christian era. Even so, its collection of texts went through three centuries of changes, and acceptance or rejection, before it acquired its recognized and current form, first listed in the Easter letter of Athanasius in Egypt in A.D. 367. The third synod of Carthage (A.D. 397) canonized the books of the New Testament as represented in the letter of Athanasius because each writing had three qualifications: apostolic authority, support of a major Christian community, and an absence of false teachings.

The rise of so-called heresies in the second century demonstrated the loss of prophetic revelation and thus marked the need for Christians to turn back to the apostles for authoritative writings. One of the heretics, Marcion (c. A.D. 130), limited his early collection of scripture to one gospel, Luke, and to the letters of Paul, which he freely edited.

THE GOSPELS. For at least two reasons Latter-day Saints view the New Testament gospels as essentially accurate accounts of the life and ministry of Jesus Christ. First, many pre-Christian prophecies, especially in the Book of Mormon, detailed specific events in Jesus' life, including his mother's name, circumstances of his birth, his baptism, his selection of twelve apostles, the miracles he performed, his rejection and suffering, and his death and resurrection (e.g., 1 Ne. 11:13–36; Mosiah 3:5–11; *see* JESUS CHRIST: MINISTRY OF JESUS CHRIST). Second, Joseph Smith's inspired work in the JOSEPH SMITH TRANSLATION OF THE BIBLE (JST) led him to add clarifying details to the setting and content of certain stories about Jesus and to view many of Jesus' PARABLES and teachings as applicable to the latter days.

The Gospel of Matthew is characterized by two distinct features: frequent use of Old Testament references and six of Jesus' discourses (*see* MATTHEW, GOSPEL OF). It is assumed that Matthew's frequent use of Old Testament references

indicates both a Jewish audience and the view that Christianity was the fulfillment of prophetic Judaism.

Significantly for Latter-day Saints, portions of this gospel receive attention in extrabiblical scriptures. For instance, the Book of Mormon records that when the resurrected Jesus visited disciples in the Western Hemisphere (c. A.D. 34), he delivered a sermon almost identical to the SERMON ON THE MOUNT, underscoring the validity and universality of the sermon (3 Ne. 12–14; Matt. 5–7; *see also* BEATITUDES). Additionally, Joseph Smith's work on the JST led him to make inspired revisions, the most frequently noted being those in the Sermon on the Mount and in Jesus' discourse about the fate of Jerusalem and his second coming (Matt. 24; *see* JOSEPH SMITH—MATTHEW).

While only modest attention has been given to Mark's gospel in LDS scholarly writings, Church members have traditionally found great value in studying its pages. Its portrayal of Jesus may be the most dynamic, and may ultimately go back to the eyewitness recollections of PETER, the chief apostle.

The Gospel of Luke, called by some scholars "the most beautiful book" in the world, holds special interest for Latter-day Saints for several reasons, including its narrative of the Christmas story, its seventeen parables not recorded elsewhere, its strong emphases on remission of sin and Jesus' sympathy for all people, its account of the call and mission of the SEVENTY disciples, and the distinct prominence it gives to women.

The Gospel of JOHN was written that "ye might believe that Jesus is the Christ" (John 20:31). Besides presenting a series of Jesus' discourses not contained in the other gospels, John uses a series of "Messianic metaphors" to disclose Jesus' divine nature and his mission: Word; Lamb; Living Water; I am; Bread of Life; Living Bread; Light of the World; Good Shepherd; Resurrection; the Way, Truth and Life; and the True Vine. Many of these metaphors also appear in the Doctrine and Covenants, a latter-day scripture, where such language is expanded and applied to the restored Church. Further, Jesus' discussion of "other sheep," recorded only in John 10:14–16, was specifically referred to by the risen Jesus during his visit to disciples in the Western Hemisphere when he wanted to make a point about those to whom he was sent to minister (3 Ne. 15:12–24). During that same post-Resurrection visit, Jesus used several

phrases and descriptions—particularly of himself and his work—that are characteristic of John’s gospel (e.g., 3 Ne. 11:10–11, 14, 27, 32–36).

THE ACTS OF THE APOSTLES. From the narrative of the ascension of Jesus through the account of the ministry of Paul, the book of Acts relates the spiritual ministry of apostolic witnesses during the early years of Christianity. Latter-day Saints are interested that, in replacing Judas, one apostle was chosen to complete the twelve and that Peter set the qualifications of apostles: They must know the ministry of Jesus, they must be ordained, and they must be witnesses of his resurrection (Acts 1:21–22). Latter-day apostles in the Church are also “special witnesses of the name of Christ in all the world” (D&C 107:23; cf. 27:12; 84:108). In addition, the book of Acts indicates the rich outpouring of the Holy Ghost in the early Church, both in the form of guiding revelation and in manifestations of the **GIFTS OF THE SPIRIT**, characteristics that Latter-day Saints experience and value. Further, certain prophetic statements have particular meaning. For example, Latter-day Saints understand Paul’s prophecy to the elders of Ephesus concerning mutinous problems within the early Church to be an inspired declaration about the impending **APOSTASY** (Acts 20:29–30). Moreover, they view Peter’s prediction of Jesus’ return from heaven at “the times of restitution of all things” as commencing with the latter-day restoration of the gospel (3:19–21). Further, the book of Acts has a good deal to say about the organization, doctrines, and character of the preaching of the early Christian church.

THE EPISTLES. Letters in the new testament are traditionally divided into two groups, the writings of Paul and the general epistles.

The style of Paul’s writings varies from the almost formal exposition in Romans to the charming persuasion in Philemon. In addition to teachings valued by other Christians, Latter-day Saints exhibit particular interest in certain doctrines, ecclesiastical offices, and practices noted in Paul’s works. For instance, the place of the Gentiles in the history of salvation (Rom. 9–11) is also addressed in the Book of Mormon (e.g., 1 Ne. 13:20–14:7; 22:6–11; 2 Ne. 10:8–18; *see GENTILES, FULNESS OF*); joint-heirship with Christ (Rom. 8:16–17) is taught in modern revelation (D&C 84:35–38; *see HEIRS*); adoption into the covenant

people of God (Rom. 8:14–15) is taught in the Book of Mormon (e.g., 2 Ne. 30:2; *see LAW OF ADOPTION*); the value of spiritual gifts (1 Cor. 12; cf. 1 Thes. 5:19–20) is emphasized in modern scripture (D&C 46); the importance of **CHARITY** or **LOVE** (1 Cor. 13) is underscored particularly by words of the prophet Mormon (Moro. 7:40–48); Paul’s list of virtues to be sought (Philip. 4:8) is the base of Joseph Smith’s thirteenth **ARTICLE OF FAITH**; the encroaching apostasy (Gal. 1:6–9) and disunity in the early church (1 Cor. 1:10–13), as well as Paul’s prophecy about the inevitability of the apostasy (2 Thes. 2:1–4; cf. 1 Tim. 4:1–3), formed an important focus of the risen Jesus’ words to Joseph Smith in the First Vision (JS—H 1:18–19); the fulfillment of the **LAW OF MOSES** in Christ (e.g., Gal. 3) is emphatically affirmed by the risen Jesus in the Book of Mormon (3 Ne. 15:3–10; cf. 9:19–20); and his literal physical resurrection, attended by many proofs (1 Cor. 15), is underlined and augmented by the appearances of the risen Jesus to disciples in the Western Hemisphere (c. A.D. 34; 3 Ne. 11–28) and in statements to Joseph Smith (cf. D&C 130:22). In matters of Church organization, Latter-day Saints find Paul’s discussions of apostolic leadership (Gal. 1:18–19; 2:9–10) and his mention of priesthood offices such as apostles, prophets, **EVANGELISTS** (Eph. 2:19–21; 4:11–13), and **BISHOPS** and **DEACONS** (1 Tim. 3) to be significant for Church administration. In terms of practices or ordinances, Latter-day Saints value Paul’s statements on the **SACRAMENT** (1 Cor. 10:14–21; 11:23–30; cf. 3 Ne. 18:28–29; Moro. 4–5), his mention of **BAPTISM FOR THE DEAD** (1 Cor. 15:29), and his instructions on the **LAYING ON OF HANDS** (1 Tim. 4:14; 5:22). These things exist in the LDS Church as a result of latter-day revelation, and the New Testament epistles attest to their presence in the early Church.

Concerning the general epistles, that of James stands out in the LDS view because of its influence on the young Joseph Smith. In addition to the passage that led him to pray for divine guidance (James 1:5), Latter-day Saints value both the teaching that the quality of one’s faith in Christ is mirrored in one’s daily actions (James 2:14–26; *see FAITH; GRACE*) and the practice of blessing the sick (James 5:14–15). From the writings of Peter, perhaps the most frequently cited are those that speak of Jesus’ mission among departed spirits while his body lay in the tomb (1 Pet. 3:18–20; 4:6), an important subject in latter-day revelation (D&C 138;

see SALVATION OF THE DEAD). In addition, passages that discuss the TRANSFIGURATION (2 Pet. 1:17–18) and the inspired means whereby prophecy is to be interpreted (2 Pet. 1:19–21) hold interest for Latter-day Saints. Because they are led by apostles and believe that an apostasy occurred from the early Christian church, Latter-day Saints have been drawn to the components of the apostolic witness in John's letters (1 Jn. 1:1) and to indications that a serious apostasy was already under way in the early Church (1 Jn. 4:1–3; 3 Jn. 1:9–10).

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ROBERT C. PATCH

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The Palmyra-Manchester neighborhood was the home of the Joseph Smith family and the location of Joseph's First Vision; see Sacred Grove. In this area he obtained the Gold Plates; see Cumorah and Moroni, Visitations of. In 1830 the Book of Mormon was published in Palmyra with the financial assistance of a local resident, Martin Harris.

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NEW ZEALAND, THE CHURCH IN

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had about 70,000 Latter-day Saints, two MISSIONS, and sixteen STAKES.

The first two people baptized into the LDS Church in New Zealand were Martha Holder and her daughter Louisa. The first Church branch was established in April 1855 among the European immigrants in Karori, a suburb of Wellington. The April 15, 1881, assignment of Elder William J. McDonnel to go to the Maori people coincided with prophecies of at least five separate Maori *tohungas* (tribal priests) that the true church of God would soon come to New Zealand. The best-known of these prophecies was the one given by Paora Potangaroa in 1881. Collectively they helped the Maoris to readily identify with the Church when its missionaries came among them (Britsch, pp. 274–76). In 1883–1884, Elders Alma Greenwood and Ira Hinckley, Jr., were especially successful among the Maoris, baptizing several hundred converts and organizing thirteen branches.

SCRIPTURES IN THE MAORI LANGUAGE. Before the LDS missionaries arrived, the Bible had already been published in Maori by earlier Christian missionaries, but expanding Maori membership created an urgent need to have the Book of Mormon translated. Ezra F. Richards and Sondra Sanders, assisted by Henare Potae, Te Pirihi Tutokohi, and James Jury, local Maori members, published the first translation in 1889. During World War I, President Joseph F. SMITH approved a second translation of the Book of Mormon, and Elder Matthew Cowley, a young missionary with unusual skill in the Maori language, was assigned to the work. He made changes in approximately 2,500 verses in the original translation, and the second edition appeared in 1917. Elder Cowley was then assigned to translate the Doctrine and Covenants and the Pearl of Great Price, assisted by Wiremu Duncan and Stuart Meha. These translations appeared in 1919.

RELIEF SOCIETY, PRIMARY, AND THE MUTUAL IMPROVEMENT ASSOCIATION. The first branch RELIEF SOCIETY in New Zealand was organized in 1878, with Ann Jones as president. The first Maori Relief Society was organized in 1901, with Sister Mangu Reweti as president. In 1904, Sister Emma E. Wright, the wife of a missionary, was called as the first president of the Mission Relief Society, which coordinated the local units. Thereafter until 1931, the wife of the mission president presided over the mission Relief Society, PRIMARY, and



One of the five buildings of the Latter-day Saints' Maori Agricultural College, near Hastings, Hawke's Bay District, New Zealand, in 1919. The Church operated this school for Maori boys from 1912 to 1931, when its buildings were destroyed by an earthquake. Courtesy Edith W. Morgan.

Young Women Mutual Improvement Association (YWMIA, now YOUNG WOMEN). Then in 1931, Hepera Takare Duncan became the first local sister to preside over the Mission Relief Society.

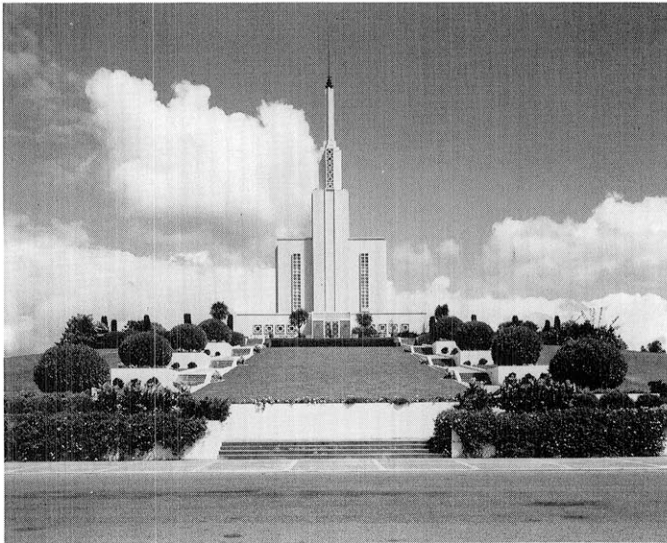
The first MIA was organized in the Auckland branch in 1907, and the first units among the Maoris came in 1918. Sister Una Thompson is remembered for her leadership of the MIA in those early years. The first Primaries were organized in 1913, with Sisters Ere Hapati Mete and Bessie Greening as presidents. Between 1928 and 1931, Sister Arta Romney Ballif, wife of the principal of the Maori Agricultural College, was instrumental in building the Primary association throughout the mission.

CHURCH SCHOOLS. Because many Maori converts lived in outlying areas with no schools for their children, the Church established schools in local branch meetinghouses as early as 1886. In 1907 the FIRST PRESIDENCY of the Church authorized creation of a secondary school to train boys in farming, technology, and leadership skills, and to teach them religion. Accordingly, Maori Agricultural College was dedicated on April 6, 1913, in Korongata, Hastings, Hawkes Bay. A February 1931 earthquake rendered the buildings unsafe, and the Church closed the college.

Because many of the alumni of the college had become prominent Church leaders by the 1940s, Mission President Matthew Cowley recommended that a coeducational secondary school be established in New Zealand, with capacity increased from eighty to more than five hundred students.

The First Presidency approved building the present Church College of New Zealand (CCNZ) at Temple View, near Hamilton. Since its inception in 1955, CCNZ has played a significant role in the educational and spiritual development of thousands of LDS high school students.

NEW ZEALAND TEMPLE. Prior to 1958, Latter-day Saints in New Zealand had to travel to the Hawaii Temple to receive the significant ORDINANCES available only in temples. The decision to build a temple in New Zealand was announced by President David O. MCKAY in February 1955 and brought great joy among the local SAINTS. The temple and college buildings were to be built simultaneously under the newly conceived Church Building Missionary Program, which provided for supervisory craftsmen to be called from the United States to construct the buildings with a local voluntary missionary labor force of hundreds of members, mainly Maoris, who would learn construction skills on the job. In less than two and a half years, both the temple and the college were completed at minimal expense, and hundreds of previously unskilled and unemployed Maori members had learned building skills and were qualified for gainful employment. E. Albert and Vernice Gold Rosenvall were called as the first president and matron. President McKay dedicated the temple on April 20, 1958, and the college on April 26.



The New Zealand Temple, Hamilton, New Zealand. Dedicated in 1958, its spire rises 157 feet.

The Building Missionary Program was so successful that it was used for several years to construct Church buildings in other parts of the world. For years the New Zealand Temple served Church members living throughout the South Pacific, but since September 1984, temples have been in service in Australia, Samoa, Tonga, and Tahiti.

MATTHEW COWLEY. With the coming of World War II, all American missionaries were called home, but President Matthew and Sister Elva Taylor Cowley chose to remain in New Zealand with their family to supervise the work during the war. It was September 1945 before the Cowleys were released after seven and a half years of service. At the October 1945 GENERAL CONFERENCE, Matthew Cowley was called to be a member of the QUORUM OF THE TWELVE APOSTLES and was affectionately called their “Polynesian Apostle” by the Saints of the South Pacific. Six other men with New Zealand connections have been called as GENERAL AUTHORITIES, all in the QUORUMS OF THE SEVENTY: Douglas J. Martin, a native New Zealander, and former New Zealand mission presidents Rufus K. Hardy, John J. Lasater, Glenn L. Rudd, Robert L. Simpson, Philip T. Sonntag, and Rulon G. Craven.

The year 1958 was pivotal for the Church in New Zealand. In that year the temple and the college were completed, the first stake was organized in Auckland, and the mission was divided into two missions. Since then, the Church has shown increasing growth in New Zealand.

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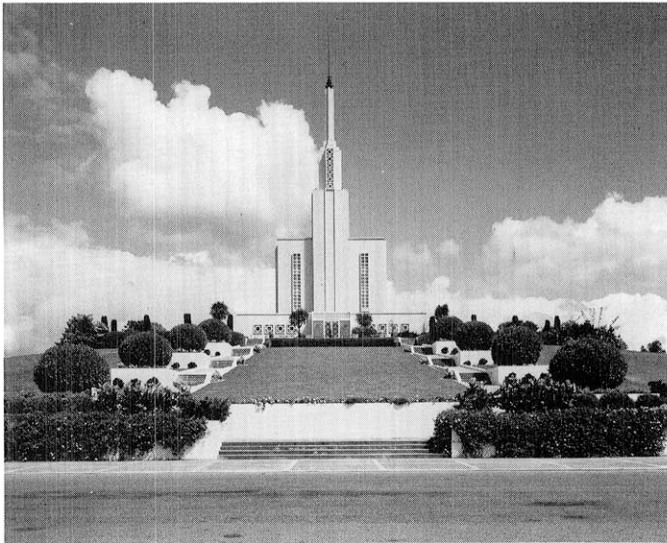
ROBERT L. SIMPSON

NOAH

Noah is one of God’s most notable prophets, patriarchs, and ministering messengers. He became a second father—with ADAM—of all mankind following the Flood and later returned to earth as the angel Gabriel to announce the births of JOHN THE BAPTIST and Jesus Christ (*HC* 3:386; *TPJS*, p. 157).

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LDS REVELATION has amplified what is known about Noah in the Bible.

Lamech, son of Methuselah and grandson of ENOCH, begat Noah, fulfilling COVENANTS that the Lord made with Enoch that a remnant of his posterity would always be found among all nations (Moses 7:52) and that Noah would be born of his lineage through Methuselah (Moses 8:2). Lamech chose the name Noah because of the "comfort" the child would bring to his family in their toil (8:9). Though Noah had brothers and sisters, nothing about them is known (8:10).

A promised child of noble ancestry, including Adam and other "preachers of righteousness" (Moses 6:22–23), Noah was ordained to the PRIESTHOOD at age ten by Methuselah (D&C 107:52), an unusually young age when compared with the ages at which other antediluvian patriarchs were ordained (D&C 107:42–51).

Though Noah lived in times of wickedness (Moses 8:20–22, 28–30), Noah successfully raised three sons who "hearkened unto the Lord . . . and they were called the sons of God" (8:13). Unfortunately, his "fair" granddaughters "sold themselves" by marrying wicked husbands, losing the benefits of living in a righteous environment (8:14–15). He taught the gospel of the anticipated Savior Anointed (Jesus Christ), as Enoch had, including FAITH, REPENTANCE, BAPTISM in the name of the Savior and reception of the HOLY GHOST (Moses 8:16, 19, 23–24). He warned that failure to heed his message would bring the floods upon his hearers (D&C 138:41; Moses 8:24).

Noah was "perfect in his generation; and he walked with God" (Moses 8:27). Like Adam, he received dominion over the EARTH and all living things (HC 3:386). Thus, Methuselah's PROPHECY "that from his [own] loins should spring all the kingdoms of the earth (through Noah)" was dramatically fulfilled (Moses 8:3).

Noah stands "next in authority to Adam in the Priesthood" (HC 3:386), and "in third position from the Lord" (Petersen, p. 2), and conferred the power of the priesthood on his righteous posterity (D&C 84:14–15).

Eighteen centuries after announcing Christ's birth, Noah—again as Gabriel—visited the Prophet Joseph SMITH to restore priesthood KEYS (D&C 128:21). Noah is to return to earth after Christ's second coming to attend the MARRIAGE SUPPER OF THE LAMB (D&C 27:5–7).

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ANDREW C. SKINNER

NON-MORMONS, SOCIAL RELATIONS WITH

The social milieu of the Church in modern times may be compared to that of the New Testament Church. In each situation, a PECULIAR PEOPLE amid multiple religious traditions and structures engendered hostility.

In and around Palmyra, New York, prior to the organization of the Church, the Smith family was welcomed in the community. But the announcements of new revelation, new scripture, and direct communication with God engendered a negative social reaction. Within a year, the family and all other members of the Church moved from that area. None returned for nearly eighty-five years. Similar hostilities developed in other areas (see ANTI-MORMONISM; PERSECUTION). The missionary outreach of the fledgling Church extended into England, Scandinavia, and western Europe, where churches were mostly state-controlled, and alternative faiths were oppressed. To listen to, sympathize with, or join the Latter-day Saints often meant that one would be disowned by parents and relatives, socially ostracized, fined, jailed, or even in some instances threatened with death. The resulting stream of LDS emigrants to Church settlements in Ohio, Missouri, and Illinois was so extensive that even in the melting-pot atmosphere of America, they were often confronted immediately with suspicion and opposition.

Following its withdrawal from New York, the Church established its headquarters in Kirtland, Ohio. There the vigorous missionary thrust continued to bring into the Church many people with commitment and dedication, leaving little time in their lives for social relationships with those outside the Church, who often shunned friendly overtures when they were made. The reaction of many churches was strongly negative to the LDS influence, and the typical responses of Latter-day Saints was to draw closer to each other for mutual

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protection and support. Communication was sporadic and fleeting at best. Misunderstandings grew.

Under divine command, the Church relocated in northern Missouri, where rapid growth multiplied tensions and frictions. The specter of growing LDS economic and political power in five counties amplified the social stress. There was also the complication of "apostates," or dissidents, who often joined anti-Mormon coalitions. The "old settlers" and the new LDS ones were polarized. The Church's social and political difficulties in Missouri culminated in Governor Lilburn Boggs' infamous EXTERMINATION ORDER and resulted in some 1,500 LDS families being forced to abandon their farms, homes, and other possessions and flee for their lives into Illinois. There, a new LDS gathering place called NAUVOO was founded.

For a time Nauvoo was a community almost unto itself. Its singular status, the inclusive character of its life patterns, and the extension of the religious vision into all aspects of culture were stabilized by a strong self-sufficient charter and even a militia, the NAUVOO LEGION. Many visitors came to view the new city, and efforts to promote cultural and intellectual exchange increased. Joseph Smith and about 1,500 other Church members joined the Masonic lodges in Nauvoo and nearby Keokuk and Montrose to promote fraternal relations (*see* FREEMASONRY IN NAUVOO). However, once again the old settlers outside the Church clashed with the LDS settlers, and hostilities grew.

Driven westward, the Saints settled in the Great Basin, where comparative freedom and peace enabled them to pursue their social, intellectual, and spiritual goals. For several decades social exchange and the development of intercultural relations with those outside the group were limited. The Church was the leading influence—social, political, economical, and educational. Relative calm and cooperation prevailed until tensions mounted, primarily over the practice of plural

marriage. A half century passed before this issue was resolved, and in 1896, Utah Territory in the Great Basin became a state (*see* UTAH STATEHOOD).

In the twentieth century, congenial relations have developed between the Church and other groups and institutions throughout the United States and the world. Church membership has become increasingly diverse and widespread, and new motivations for communication, goodwill, and cooperation have arisen. The needs of modern society have cried out for improved relations among faiths and people worldwide. The critical need for efforts and participation that unite churches and social organizations has become more apparent. Problems relating to the hungry and homeless, the illiterate and underprivileged, the drug-addicted and abused, and the victims of disintegrating family life have increased on a worldwide scale. The relative stability of LDS society is attractive to many who seek leadership and example. Latter-day Saints and their neighbors have increasingly recognized common ground and common causes. They participate extensively in such groups as Boy Scouts, chambers of commerce, service clubs, the YMCA, the United Fund, local school systems, and a variety of professional and benevolent civic organizations (*see* CIVIC DUTIES).

Although social relations of Church members with others are generally much more congenial in the late twentieth century than earlier, some sources of friction persist. Some negative responses continue to arise in other church communities because of LDS missionary efforts, with Latter-day Saints sometimes accused of being aggressive in both religious and nonreligious contexts.

[*See also* Interfaith Relations; Social and Cultural History.]

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